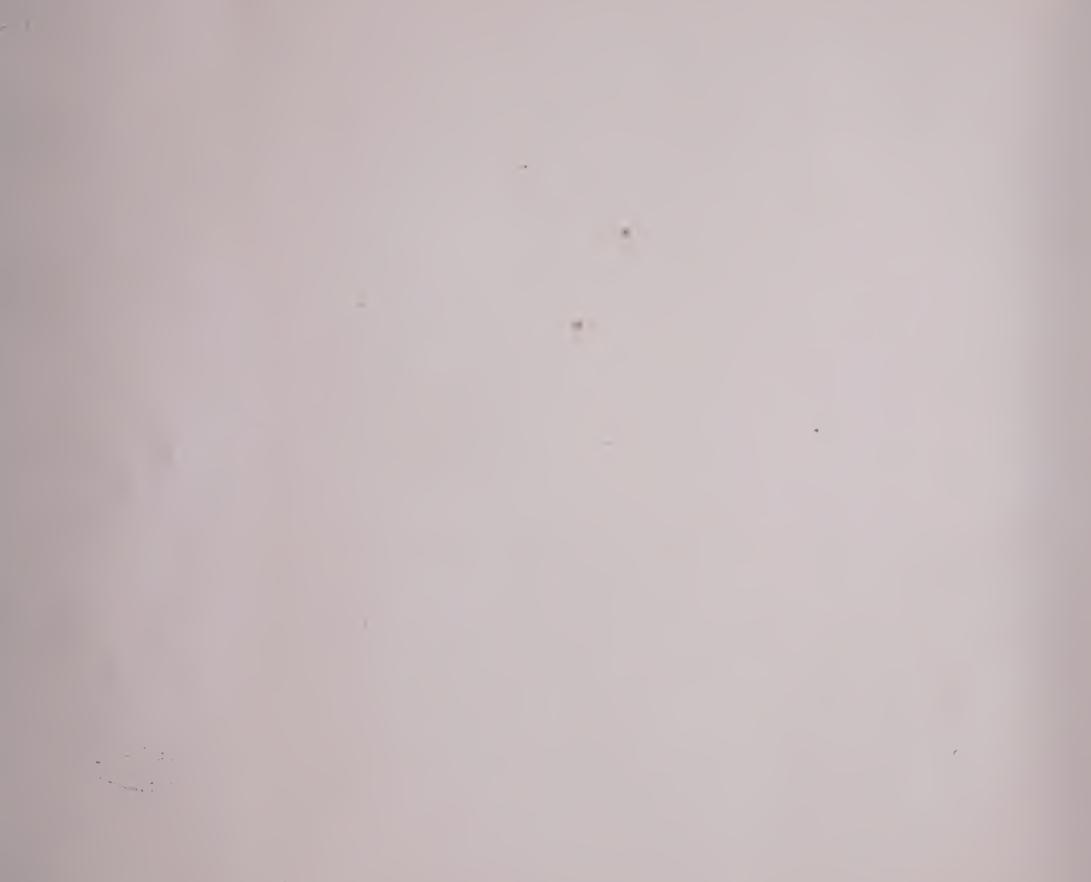
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## The Photographs of the Holy Land.

#### The Needed Hand-Book of the Bible,

Taking the Reader in a Few Minutes over the Pathways of Jesus, showing the Most Wonderful Land of History as it is To=day—Connecting with these Scenes the Great Events of Sacred History.

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A Perfect Picture of the Land of History and Hope.

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#### PREFACE.



OFTY mountains, noble rivers, fascinating landscapes, historic buildings, incite admiration and awe; but a view of the old homestead and the scenes of early childhood begets tenderest and happiest thoughts. We want to behold the sublimest scenes of Nature once, but we want to see the place where we were born every year. The little house of our nativity is more fascinating than the Alps in the golden glory of sunrise or Niagara in the crystalline splendors of winter.

No wonder, then, that the race ever turns with intensest interest and tenderest memory towards the birth-place of its dearest hopes, the home of its Saviour. Palestine is the Bethlehem of the world—the country in which was born the religion that has made possible the glory

of this nineteenth century. To it the wise-men not only of the East but of all lands came, guided by the star of Revelation, and bringing the rich gifts of eager, earnest, trained minds—bearing back to the nations visions that make more real the life of the Divine Son of Mary, who baptized its barren mountains with His tears and stained its rugged paths with His blood.

Books descriptive of this wonderful land have been multiplied indefinitely. This volume is a new departure. The magnificent photographs herein contained bring to the mind, as no word pictures can, accurate conceptions of the places associated with Bible history. It is at once steamship, money and guide to the American home, carrying all the members of the family to the very spots where Jesus was born, taught, suffered and died.

Thousands who have been held back by the multitude of inconveniences and dangers attendant upon a pilgrim age to the Holy Land will eagerly grasp this volume; and, with wife and children, linger at the manger of Bethlehem, sit beneath the olives of Gethsemane, silently walk the Via Dolorosa, triumphantly climb the Mount of Ascension It will thus fulfil its highest mission as the handmaid of the Bible; indeed it is a series of illustrations of the Bible.

PREFACE.

drawn not by the hand of man, but by the hand of the Creator, made visible on these pages by the strange chemistry of His sunbeams.

Therefore, not only to those who are for various reasons prevented from making the sacred pilgrimage will this volume be indispensable, but also to those who have beheld the scenes here photographed and who desire to describe them to their friends. We recently heard a traveller endeavoring to describe to a company the Valley of Jehoshaphat. Realizing the inadequacy of words, he suddenly exclaimed, "Oh! if I only had a photograph here that I saw a few weeks since, I could make it plain to you in a moment." We have carefully arranged these views so that to one who has taken the pilgrim's usual course they will form an unbroken reminiscence; while to those who have never trodden the sacred soil they will present a panorama of continued instruction and delight.

Historical and geographical writers differ widely in their descriptions of the same country. This is peculiarly marked in regard to Palestine—in regard to which it is said that no two writers agree. Bearing this in mind we at once see the value of a photographic work. With true pictures of the valleys surrounding Jerusalem before us, even if the exact spots of great deeds in the life of Jesus cannot be identified, we know that somewhere on the soil now visible His mighty works were wrought. Indeed, unlike our own vast country, so contracted is the territory of the Holy Land, so marked its geographical features, that we rest assured that our camera has rarely failed to group the places truly sacred and historical—even if there be great controversy concerning the identical spots.

Long and diligent study and research have given to the world an accurate and beautiful reproduction of Jerusalem as it was on the day of the crucifixion. Every detail in that most memorable event of the world's history is so clearly delineated that with open Bible identification is sure. This charming panorama we add to this gallery, feeling that it completes our efforts to present a most comprehensive and reliable transcript of the land of history and hope.

Among the most highly prized souvenirs in many Christian homes are pressed flowers and bouquets plucked from the hills and dales where Jesus once lived. We send forth this volume with the cherished hope that flowers of fact, bouquets of thought and experience, may be plucked from its scenes, to make brighter the pilgrimage to a Land of still better Promise—the New Jerusalem.

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PANORAMA OF JERUSALEM ON THE DAY OF THE CRUCIFIXION.

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JAFFA, VIEW OF THE HARBOR.—No pilgrim to the Holy Land will ever forget his landing at Jaffa. The harbor is so shallow that vessels of considerable size cannot approach within a half mile of the shore. Hence passengers and baggage must be taken off in row-boats. The boatmen who handle the oars are very graceful and skilful. A short trip in one of their boats affords an excellent opportunity to study the peculiarities of this well-known seaport, while their quaint songs and rhythmic motion add greatly to the pleasure of the outing. Storms are very frequent here, sometimes preventing landing for days. The view of the city from the narbor is beautiful, the houses appearing as though built upon terraces, rising abruptly from the shore. Jaffa is one of the oldest cities in the world, some thinking its name is derived from Japhet, son of Noah, and tradition says that Noah built the Ark here. The Bible reader looking at this harbor at once recalls Jonah 1:3, which tells us that Jonah "went down to Joppa, and he found a ship going to Tarshish."



JOPPA. THE BAZAARS.—Joppa is a busy, noisy city, containing about 5000 inhabitants. About 300 of them are Jews, about 1000 Christians and the remainder Turks. The streets are so rough and narrow that a carriage cannot be used, while on foot one experiences great difficulty in avoiding the heavily-laden camels and donkeys, driven through the narrow lanes by ragged looking Arabs. The Bazaars or business marts are little more than encampments by the wayside, resembling the scene about the entrance to some large exhibition. Each vendor spreads out his wares upon the ground, and raising a canopy to protect himself from the sun, sits there with all the dignity of a millionaire merchant. The country about Joppa produces wonderful fruit, its oranges being the best in the world. This fruit forms an important part of the stock of these wayside merchants. It is a strange but delightful experience to the traveler, while passing through these dusty streets, to come face to face with these heaps of luscious fruit and taste for the first time the produce of the land where his Saviour was born. (2)

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RAMLEH, VIEW OF THE CITY.—From Joppa to Ramleh, the course lies through the plain of Sharon, one of the most beautiful and fertile in the Holy Land, abounding in fruit and beautiful flowers, although the rose of Sharon is no longer to be found. Approaching Ramleh, the most prominent feature is the square tower, now visible on our right. It is of Saracenic architecture and about eighty feet in height. From its top, looking back towards Joppa and the sea, is one of the most lovely views imaginable. The Ramleh of to-day is by no means an enterprising town, but its ruins give evidence of past grandeur and thrist. It is generally agreed that it is the ancient Arimathea of New Testament days, the home of Joseph who was so friendly to Jesus. It contains to-day a population of about 3000 people. During the crusades it was a place of special interest and the scene of some of the exploits of Richard the Lion-hearted of England.

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RAMLEH, ARABIAN SHEIKS.—The first impression made upon one who views their characteristic countenances is nhood. While some few exceptions bear out They frequently engage in lengthy quarrels further, for they possess none of the noble traits of those ancient worthies. Outwardly, they are exceedingly hospitable, killing the fatted calf if one happens to approach their tents, but at the same time one must watch carefully or he Many people entertain the opinion that an Arab Many of them live a nomadic life, moving their tents from place to place, like the patriarchs of old; but the comparison can be carried no this opinion, yet the great mass of them are cowardly and deceiful. They frequently engag among themselves over the merest trifles, but these quarrels rarely go further than loud words. Sheik is a most interesting character, a model specimen of athletic manhood. will find that his feast has cost him all the valuables in his possession. Treachery seems to manifest itself in their every feature. mistrust.

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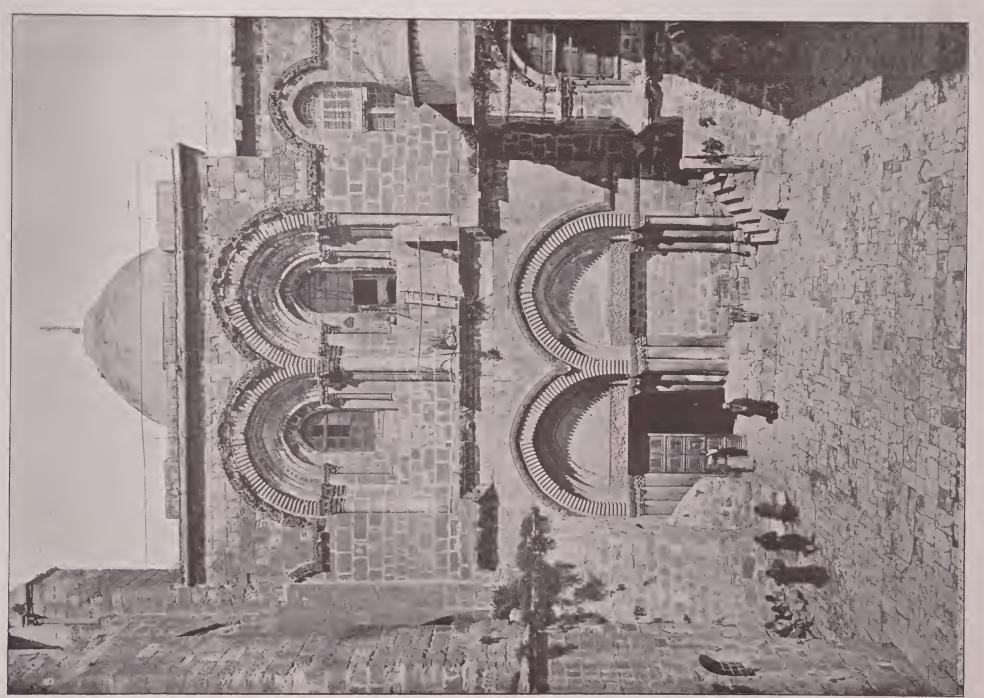
MODERN JERUSALEM.—The Jerusalem of to-day covers an area of about two hundred and nine acres. It is about two and a quarter miles in circumference. One can readily walk around its walls in less than one hour. The present population is about 50,000. Its glory is in the past and future, not in the present. The several hills upon which the ancient city was built are still distinguishable though the natural surface has undergone many changes. The present city is full of inequalities. One is ever ascending or descending; there are no level streets. The houses are built upon mountains of rubbish, which are probably twenty, thirty, or fifty feet above the original soil. The first appearance of the city to the approaching traveler is a confused mass of rough stone walls, with here and there a Moslem minarct pointing derisively toward heaven. The houses, generally, are without a single comfort of civilization. The streets are narrow and dirty and the people hard-featured and poorly clad. One must see this to realize the Saviour's words: "Behold, your house is left unto you desolate."



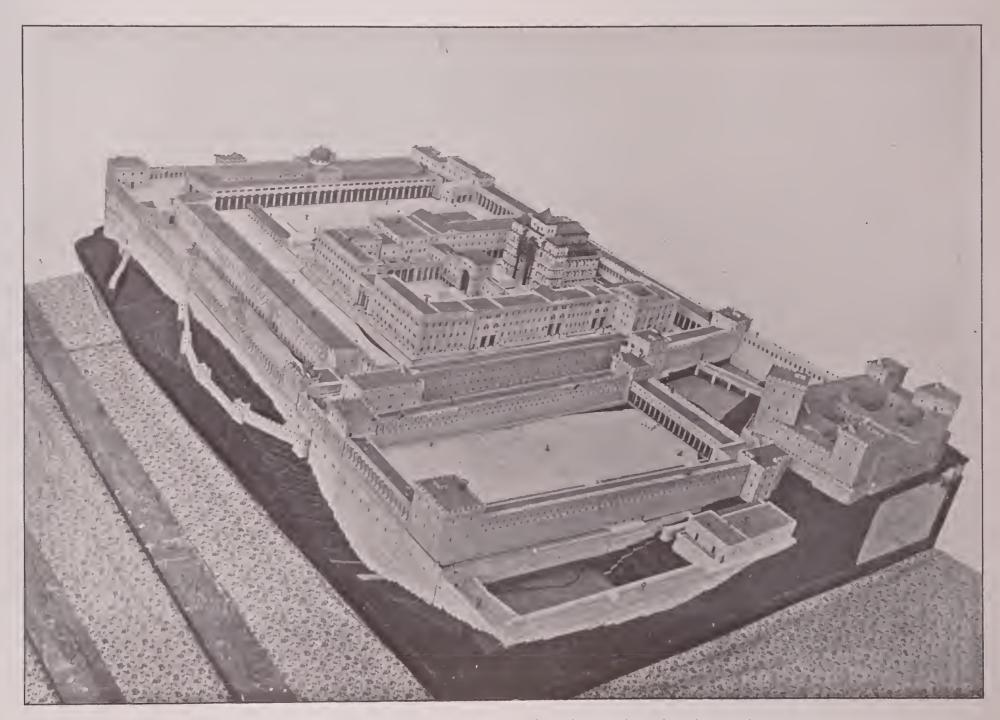
JAFFA GATE.—This is the way by which nearly all travelers approach the sacred city. Unfortunately the view from this approach is the least impressive, on account of the extensive buildings of the Russian Convent that rise up before us. However, one gets here his first real glimpse of the peculiarities of Oriental life. Here all nationalities are mingled in indiscriminate confusion. All languages are heard, while lepers and beggars besiege one on every side. As we enter the gate our first glance is at the walls about us. These vary in height from twenty to sixty feet, according to the undulations of the ground. As we glance at them, we begin to realize why so much stress is laid in sacred history upon the gates of the city. They were to the walled city what the railroad depots are to our modern cities—the places where friends waited to greet one another or to say "farewell." As we stand at this entrance way we comprehend the full force of the Scriptural threat: "In the seige, and in the straitness, wherewith thine enemies shall distress thee in all thy gates."



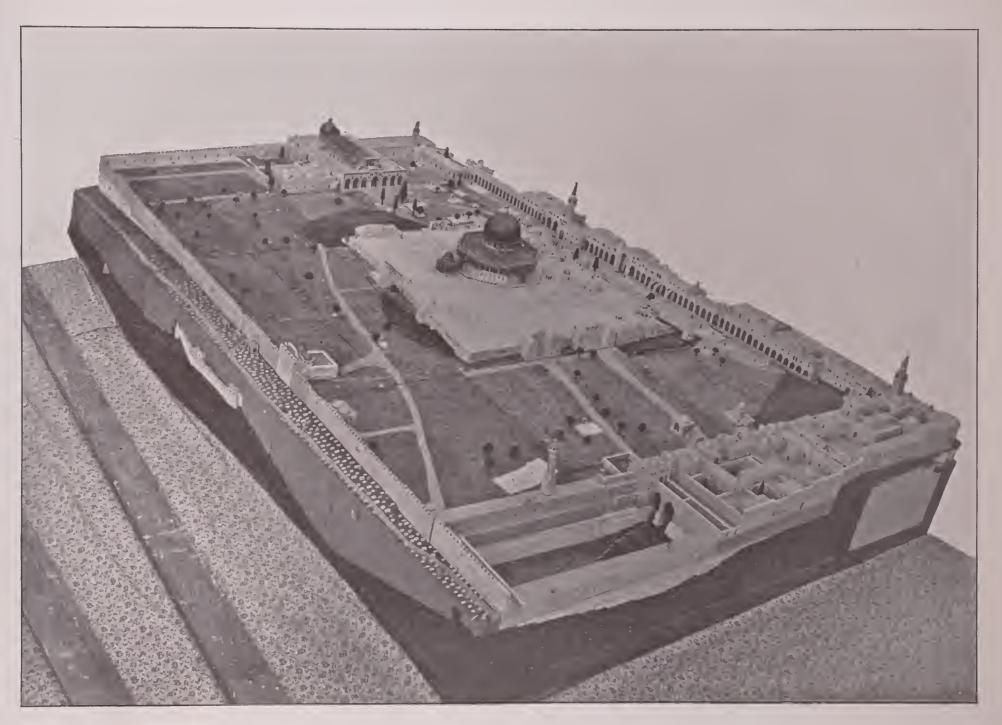
RUSSIAN CONVENT.—Just as the traveler, approaching from Jaffa, reaches the summit of the hill from which Jerusalem is first seen, there rises immediately before him the extensive buildings of the Russian Convent, so situated as to conceal a large portion of the city from view. They stand on a ridge northwest of the Jaffa gate and are the best preserved and most imposing collection of buildings in or about the city. Within the walled enclosure are a church or cathedral, several hospices for men and women, and schools capable of accommodating at least a thousand pilgrims. From the church there is afforded a magnificent view of the city and surrounding country. A most interesting feature is a large shaft, near the church, cut from the rock, about 41 feet long and 5 feet in diameter. This group of buildings is sometimes called New Jerusalem.



twenty in length and twenty in height. The banner of the cross floats over its entrance, and beneath its folds is a charming picture of the Resurrection. The marble slab within, which marks the spot of the burial, is cracked through the centre and its edges are worn smooth with the kisses of pilgrim lips. the place where Jesus appeared to Mary after the resurrection; the tombs of Adam, Joseph, a part of the pillar of flagellation; the place of Christ's bonds; the spot where the Empress Helena discovered what she thought to be the True Cross; and some twenty other places stand-In the very centre of the great rotunda of the church, which measures ninety-nine feet in diameter, and directly It is not unlike a miniature temple, ten feet in breadth, Sepulchre but designated as of great interest. Excepting St. Peter's in Rome, this is the most imposing religious edifice now CHURCH OF THE HOLY SEPULCHRE.—This church, it is said, covers not only the site of the Holy sepulchre of our Lord. Melchisedec, Nicodemus, Godfrey and Baldwin; reneath the dome, is the reputed also the rock of Calvary; ing.



HEROD'S TEMPLE.—Desiring to erect for himself an enduring memorial, Herod tore down the second temple and renewed it with larger dimensions and greater magnificence than that of Solomon. It was entirely unlike any of our great cathedrals. The enclosure, about half a mile in circumference, was a series of terraces, upon the highest of which the temple proper was built. The temple itself was 150 feet long, 100 feet wide, and 150 feet high. It was constructed of large blocks of white marble, and the front was covered with plates of gold. The inner court was surrounded by a double enclosure and was subdivided into the COURT OF THE WOMEN, the COURT OF THE ISRAELITES and the COURT OF THE PRIESTS. The outermost enclosure was known as the COURT OF THE GENTILES and was surrounded by a high wall. Its porches were of exceeding beauty, the roofs being of carved cedar supported by Corinthian columns of white marble; each column was a single stone about 40 feet in length. This temple was destroyed by the Roman invasion, 70 A. D. (10)



NERO'S TEMPLE.—The Harem or sacred enclosure before us is surrounded by a wall 1601 feet long on the West, 1530 on the East, 1024 on the North and 922 on the South. The entrance is by eight gates on the West, the most prominent of which is known as the Gate of the Chain. The large structure in the background is the Mosque El-Aksa, supposed to have been built by the Emperor Justinian in honor of the Virgin. Some think that it was originally a Christian church. The structure near the centre is the one whose dome is the most prominent feature in the sacred city—the Mosque of Omar. It stands upon the exact site once occupied by Solomon's Temple and later by the Temple of Herod. While every spot and stone within the Harem enclosure has been the subject of controversy, yet, after thorough investigation, we feel the assurance, as we stand before this noble structure, that we are on peculiarly sacred soil, and visions of its past glory unconsciously float before our minds.

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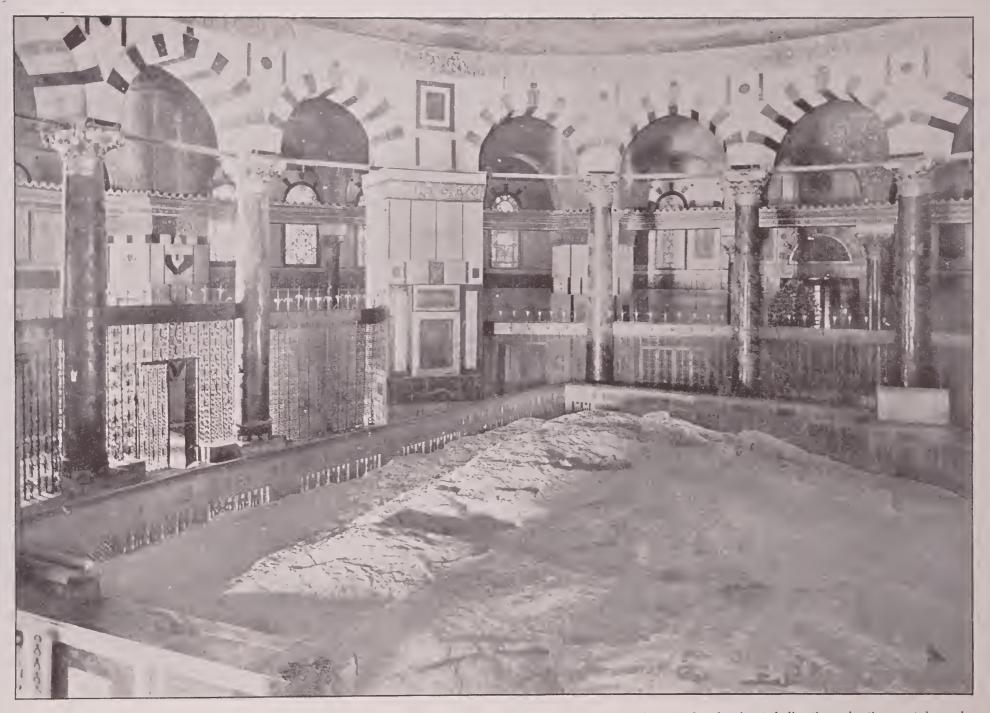
THE MOSQUE OF OMAR, Front View.—While this wonderful building—the pride of the Mohammedan—challenges attention by its own architectural claims, yet its interest to the Christian lies in the fact that it stands upon the very site of Solomon's Temple. Here is the famous Mount Moriah; here the threshing floor for which David gave the "fifty shekels of silver." A hundred Scriptural facts associate themselves with this spot. The first story of the Mosque is a true octagon, about 170 feet in diameter, lighted by 56 windows of stained glass, of wonderful beauty. This portion, 46 feet high, connects with the drum, 34 feet high, which contains 16 windows. Upon this rests the magnificent dome, 70 feet in height, the most prominent feature of modern Jerusalem. Upon this is a graceful spire, crowned with a gilded crescent. The exterior is covered with marble of many colors, and porcelain tiles of strange patterns. As the sun bursts upon it, reflecting all the colors of the bow, one naturally thinks of the giory still brighter that once dwelt here.

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MOSQUE OF OMAR, Rear View.—This structure is traced back to Omar, who captured Jerusalem, A. D. 636. It is stated that when he entered the city, refusing to pray in the Church of the Holy Sepulchre, he sought the site of Solomon's Temple. Having been led to the summit of Moriah, he removed with his own hands much of the filth that had accumulated, and commanded that a structure worthy of the wisdom of Solomon should be erected. With the followers of Mohammed this Mosque is next in sacredness to Mecca and Medina. When it was captured by the Crusaders they organized a special guard for its protection, called the KNIGHTS TEMPLAR. The most celebrated attraction within the Mosque is the rock which marks the summit of Moriah. According to the Mohammedan legend, this remains suspended in the air some feet above the summit of the mount. The Moslems believe that all the water on the earth flows from beneath this rock. Here also is the "Noble Cave," in which we are shown a marble star, which, we are assured, covers the entrance to HADES.

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DOME OF THE ROCK.—The Mosque of Omar is the most prominent building in the sacred city, and the sacred rock, situated directly under the great dome, is the most prominent feature within the building. It is a limestone formation, of a gray color, sixty feet long, fifty-five feet wide, and rising about five feet above the floor. It is surrounded by twelve columns and by an iron railing. A canopy of silk is suspended above it. The footprint of Mohammed is pointed out in the rock, where tradition says that he last touched the earth when he made his heavenward journey. Also a mark made by the hand of the angel Gabriel is shown as one of the wonders of this sacred spot. But to the mind of the Bible student these pale into insignificance before the thought that here stood Abraham when he bound his son Isaac to the altar as a sacrifice. (Gen. xxii.) Here was erected the altar of burnt-offerings in both the first and second temples. 2 Chron. iv. 1. The Mohammedans believe that this rock remains suspended by a perpetual miracle, seven feet above the top of Mt. Moriah.



MOSQUE OF EL-AKSA, Exterior.—This Mosque is regarded with quite as much reverence as the Mosque of Omar, and the two together are considered as forming one great temple. The name El-Aksa, the Remotest, is given to distinguish it from the other holy places, such as Mecca and Medina. There is some doubt as to the origin of this building; but it is generally supposed to be identical, in site at least, with the magnificent Basilica, founded by the Emperor Justinian in honor of the Virgin. Standing near the southwest corner of the Temple area, close to the southern wall, this mosque covers an area of 50,000 square feet. It is an oblong edifice, about 280 feet long and 180 feet wide. Facing the north the porch extends the entire breadth of the building, and is divided into seven sections by arches, supported by slender columns. It is paved with marble, and the steps leading to it are worn smooth by the feet of twelve centuries. It is richly ornamented in the usual Moslem style, with marble walks and floors, stained glass windows and Arabic gewgaws.

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MOSQUE OF EL-AKSA, Interior.—The Interior of El-Aksa consists of a grand nave, three aisles on each side and a transept surmounted by a dome. The interior of this dome and the space immediately under it, are richly decorated with mosaic work and marble casings. Beneath the dome is the pulpit of exquisitely carved wood, inlaid with ivory and mother-of-pearl. At the back of the pulpit is a stone reputed to bear the imprint of the footstep of Christ. Near here are two pillars tolerably close together; the Moslems assert that only those who can pass between these columns ever reach Heaven. Here also is the Well of the Leaf, receiving its name from the circumstance that, centuries ago, one of the faithful descending to the bottom of the well to recover a lost bucket, found a door leading into Paradise, which he entered. Plucking a leaf from one of its trees, he returned with the memento which attested its origin by retaining its freshness. The door has never since been found, but the Moslems still look upon the well as one of the entrances into Paradise.



REAR OF EL AKSA—MOUNT OF OLIVES IN THE DISTANCE.—We here view the walls in the rear of the beautiful structure just described. The greatest interest to the Christian pilgrim centres in, not what is here visible, but rather in the wonderful subterranean archways beneath these walls, doubtless a part of the masonry of the old Temple, every stone and pillar bearing marks of the age of Solomon. According to Moslem tradition, upon the wall that is now before us, Mohammed, when he comes to judge the world, will sit, and will stretch a thin cord across to the hill of Olivet. All must cross on this cord, each one bearing the burden of his sins. The guilty will fall into the intervening gulf; the righteous will be upheld by an angel. In 1119 A. D., Baldwin II gave to his followers the beautiful structure of El Aksa. This gift was the beginning of the wealth of the famous Order of Knights Templar.

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HARAM WALL (ROMAN CIRCLES).—What is known as the Temple area is an enclosure of between thirty and forty acres, surrounded by a wall from fifty to eighty feet high on the exterior, and from ten to fifteen on the interior, varying with the surface of the ground. The oldest portions of this wall are composed of large blocks of limestone, while the more modern portions are of lighter material and inferior workmanship. In the view before us the most casual observer can note the modern masonry in the more ancient arches; but in many other portions it requires the trained eye and mind to detect the differences. The southwest corner of this wall, owing to the sudden descent of the ground, reveals some of the lower strata of stones. The chief corner-stone is believed to be the one placed there by Solomon when the first temple was erected. It is thirty-one feet in length, seven in width and five in height. To the traveler who can afford the time, these walls are among the most profitable subjects for study in the sacred city.

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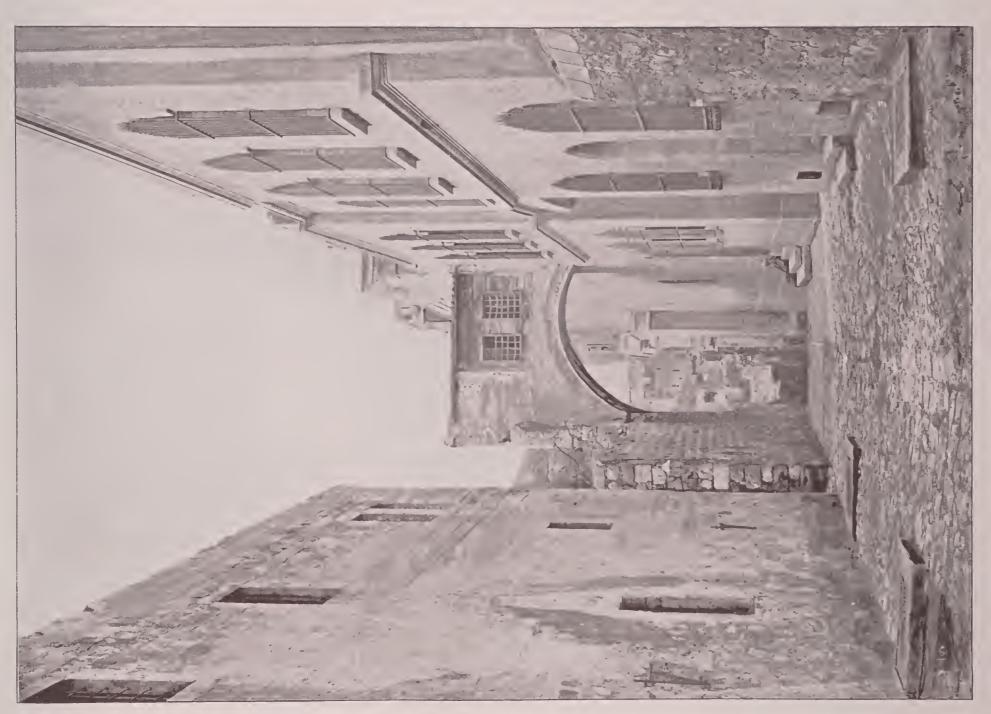


ST. STEPHEN'S GATE.—Before us is the scene that greets the eye of the traveler as he passes out of Jerusalem by St. Stephen's Gate. As the final scene in our Lord's trial occurred in the Tower of Antonia, which was near this spot, it is more than probable that the executioners, instead of leading Jesus through the crowded city, led him out of this, the nearest gate. Therefore, while standing here we cannot be far from the true site of Calvary. We must be almost in the footprints of the fainting Son of God as he bore the cross to the scene of death. On the steep hill, just outside the gate, we are shown the spot where, it is said, St. Stephen suffered martyrdom, and "fell asleep" while calling upon the Lord "not to lay this sin to their charge." The spot is marked by a large limestone rock on the roadside, through which red veins are visible. There are some who believe that these veins were caused by the blood of the martyr.



apart eight stations along this way, commemorative of as many events in the sad walk of Jesus to the site of the Probably best known among these are the Church of the Flagellation, marking the spot where Jesus until about the fourteenth century, yet the very fact that it is sacred with the tears of so many generations of pilgrims VIA DOLOROSA.—This is a very narrow, crooked, roughly paved, but peculiarly interesting street, leading from the This arch is very While the street was not known Its renown is greater than Via Sacra of Ancient Its dark and gloomy appearance accords with its name. The monks have set was scourged, and the arch ECCE HOMO, where Pilate called to the populace, "Behold the man." All of its surroundings are in keeping with the monkish legends that have made it so notorious. quaint and old, and looks as though it might have stood from the days of Noah. vicinity of St. Stephen's Gate to the Church of the Holy Sepulchre. Rome, or the "Street which is called Straight" at Damascus. Its da gives to it a strange fascination. Crucifixion.





and wearing the crown of thorns, and said: "Behold the man!" But a few moments before he had said to that same blood-thirsty multitude: "Behold, I bring him forth to you, that ye may know that I find no fault in him," John XIX: 4. Some of the natural rock seems to be visible near the arch, an unusual fact in this city of ruins and rubbish. It is believed that the arch connected directly with the Judgment Hall. Near by is pointed out the spot in ECCE HOMO ARCH.—Just beyond Pilate's House and the Church of the Flagellation we come face to face with It spans the street at a considerable height and is very quaint and old, looking as Above the arch is a room from which windows command a Tradition has decided that this is the place from which Pilate presented Jesus, robed in purple the road where Jesus sunk under the weight of the cross, and where Simon, the Cyrenian, was compelled to bear it. the celebrated Ecce Homo Arch. It spans the street though it might have stood from the time of the flood. full view of the street.

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Along this portion of the way is the HOUSE OF DIVES, in which, we are told, dwelt the rich man of our Saviour's Attention is called to an indentation in the wall near by, made by Jesus' shoulder as he leaned against it for support. Another spot is marked as that where he turned to the women who followed him weeping, and said: "Daughters of Jerusalem weep not for me, but weep for yourselves and for your children." (22) Next to this, the As it was returned to her she found the impress of his features strangely suggestive of the sorrow that tradition links with the place. According to Monkish legend, this Saint handed Jesus, as he passed by, a hand V STATION-VIA DOLOROSA.-We here get some conception of how narrow and rough this sacred way In front of the house is a stone, upon which Lazarus sat begging bread. kerchief to wip; the sweat and blood from his face. many arches overhead cast deep shadows, house of Veronica is pointed out. narrative, Luke XVI. fixed upon it.

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STATION-VIA DOLOROSA.-The building now before us is the Coptic Convent, a part of the extensive of the Cisterns of St. Helena, which have been hewn from the solid rock. The Coptic priests who here carry on the cannot understand it. Unfortunately their morals are no better than their theology. They are extremely avaricious and given to swindling. They make their living by begging. But worst of all, they are inordinately given to drink Within this Convent are The monks who remain here day and night, keep the key They can read Coptic, but Strange thoughts arise in the mind when one sees the spots, hallowed by the and drunkenness is their besetting sin. Strange thoughts arise in the mind when one sees the footsteps of a suffering Saviour, desecrated by the depraved actions of his unworthy followers structure known as the Church of the Holy Sepulchre, to which the Via Dolorosa leads. services of their church, know nothing of the Bible but the Gospels and a few Psalms. many cells arranged for devout and worshipping pilgrims.

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the Resurrection. Over the entrance is a magnificent painting of the Resurrection, one of the finest ever put upon canvas, in which Jesus is represented in the act of rising, with one foot upon the tour. The smaller division, the Sepulchre proper, contains a shelf about two feet higher than the floor, in which it is claimed the body of Jesus was placed. The whole is so elaborately decreated that none of the original rock is visible. INTERIOR OF THE CHURCH OF THE HOLY SEPULCHRE.—The first impression as we enter the church is one of gloomy grandeur. No less than seventy reputed sacred localities, connected with the death and resurrection of Jesus, are pointed out. On all sides we behold chapels, tombs, altars and spots enshrouded in mystery and gloom. The Holy Sepulchre itself, directly beneath the opening in the great dome, is the central feature of interest. It is a white marble structure, twenty-six feet long and eighteen feet wide, divided into two compartments, the larger of which is called the Chapel of the Angels, in the centre of which is a marked spot where the angel stood when he announced



CHURCH OF THE FLAGELLATION, Interior.—Entering the Via Dolorosa from St. Stephen's Gate and passing the house of Pilate, we come to this structure, whose name is significant. As we enter and examine, we see that most of the beauty lies in the altar and its surroundings, as here photographed. The Bible says that from the presence of Pilate "the soldiers led him away into the hall, called Prætorium," where among other indignities "they smote him on the head with a reed, and did spit upon him." This hall was probably a part of Pilate's house, and, as the Church of the Flagellation is situated opposite Pilate's house, and may have been connected once by an archway, we see why this spot is identified as the place where Jesus was so cruelly treated. It is well to note in this connection that a part of the pillar of flagellation is shown in the Church of the Holy Sepulchre. This holy object cannot be reached by the lips of the faithful. A monk stands near the rail and, touching the pillar with a long stick, stretches it towards the lips that are ready to greet it.

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CHURCH OF ST. ANNE.—The Church of St. Anne is one of the "Holy Places" so abundant in Jerusalem. It is situated at the eastern end of the Via Dolorosa, near to St. Stephen's Gate. It marks the reputed dwelling-place of St. Anne, the mother of the Virgin. Tradition points to this spot as the birth-place of the Holy Mother. Here is said to be the burial-place of Joachim, father of her "who was blessed among wômen." It was founded in the seventh century and rebuilt in the twelfth century. It has been repaired so many times and has undergone so many alterations that it is difficult to understand the plan or style of any part of the building. In 1856, the Sultan presented it to the French Emperor, Napoleon III, at the close of the Crimean War.

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the palace of Herod. Among the important thoroughfares of the city are "The Street of David," leading from the STREET LEADING TO PALACE OF HEROD.—Sight-seeing in Jerusalem is quite wearisome and not at all satisfactory. Some of the reasons are evident to the person who studies the view before us. The streets are narrow, Traveling at night without a lighted lantern is almost impossible; one is apt at any moment to tread upon a sleeping dog, or come into violent Sometimes the pilgrim attempts to go on horseback through the various streets of the city, but he is compelled to dismount so frequently that he finds this no improvement. The street before us leads to Jaffa Gate to the temple enclosure; "Christian Street," which leads to the Church of the Holy Sepulchre, and the "Street of the Gate of the Prophet David," leading to Zion Gate. It is difficult to find in any city of the Holy dirty and exceedingly rough, while the overspanning arches render them damp and dark. Land a street that western civilization would call passable. collision with a fellow pilgrim.





lock of hair hanging over the ear. They are exceedingly proud or then the and or wie. Writers have noted the narrative we glean that their prominent characteristics were fierceness, obstinacy and vigor. Writers have noted the narrative we glean that their prominent characteristics were fierceness, obstinacy and vigor. The name was percontrast between the war-like character of the tribe and the peaceful nature of its progenitor. The name was percontrast between the war-like character of Reniamin," Jer. XX: 2. Conversation with these characteristic ndants of Benjamin, the youngest some.

They are exceedingly proud of their tribe and of their history. From the Bible They are exceedingly proud of their tribe and vigor. Writers have noted the Israelites at once reveals the fact that they are familiar with the great deeds of their fathers and that they look upon themselves as possessed of richer blood than their neighbors. If we look for prominent Benjamites the Word reminds us of "Saul, the son of Cis, a man of the tribe of Benjamin;" also of Mordecai (Esther II: 5). But the best known is Paul, who writes, concerning himself, "of the stock of Israel, of the tribe of Benjamin." Thus the tribe may claim that it has given to Israel its first King, and to Christianity its great Apostle to the Gentiles. (28) -These are the descendants of Benjamin, the youngest son of Jacob. BENJAMITES

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quaint beauty and fascination about the entire structure that well repays the traveler's inspection, calling to the It is formed by a projection of six feet in the wall, which continues for a length of fifty-five There is a John healed the cripple (Acts III: 2). Some think that It is now walled up, but its promi-From it the traveler obtains a beautiful view of the Mount of Olives (20) Within the gate is a large and beautifully account of its structed chamber, supported by elaborate columns of polished marble and arches of attractive designs. We must remember, however, that that was a gate of the Temple while this is a gate of the city. On it was built in the days of Herod the Great; others, in the days of Constantine. -The time of the construction of this imposing gate is beauty, some identify it with the Beautiful Gate, before which Peter and imagination the beauty within the golden gates of the New Jerusalem. feet. It is a double portal spanned by richly ornamented arches. nent location and beauty always attract attention. overlooking the Kidron. THE GOLDEN



JEWS' WAILING PLACE.—This place to which all travelers resort and from which they turn with sad feelings, is a small street, alongside a part of the original wall of Solomon's Temple. It contains some very large stones doubly worn by the hand of time and by the lips and hands of those who worship here. Some of these stones are fifteen feet long and four or five feet deep. Hither the Jews constantly resort, but especially on Fridays, when large groups of them may be seen passing through their different acts of devotion. They seem to all have a portion of the Hebrew Bible in their hands. Sometimes they read in concert, sometimes responsively. Some repeatedly approach the stones and placing their mouths to the crevices, repeat, in mournful tones, some of the lamentations of Jeremiah. It is the saddest sight in all Palestine to behold the descendants of those who once ruled the land, crouching along the street and crawling beneath the shadows of their oppressors. History does not suggest a lesson more solemn than a Jew mourning over the stones of Jerusalem.

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THE POOL OF HEZEKIAH.—Just inside the Joppa gate, surrounded entirely by dwellings, is this oldest fountain within the sacred city. Its muddy and contaminated appearance leads one to look upon it more as a reservoir than a fountain. It is now used as a Moslem bathing place. It is one of the authentic landmarks of the city. In II Chron. XXXII: 30, it is said of Hezekiah: "He stopped the upper water-course of Gihon and brought it straight down to the west side of the city of David." So well did he accomplish this that the skill of explorers has not yet discovered the fountain of the Gihon. The Pool of Hezekiah is 250 feet long, 150 feet wide and about 18 feet deep. It is capable of holding water enough to supply fully one-half of the city. Usually it is seen with not more than six or eight feet of water. It is frequently noted that so well was the work of conveying water into the city done, that in all of the sieges of Jerusalem, no one within the walls ever suffered for want of water.

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eyes soon turn from the monotonous walls to the strangely varied countenances of the passers-by. As Jerusalem is a cosmopolitan city, within a short walk one may meet representatives of nearly all nations. Comparatively little work is done in the city, the population being largely dependent upon charity; hence one meets many idle characters who appear to be burdened by the effort to "kill time." The scene before us gives some conception of the ordinary SCENE.—As Jerusalem is a city "compact together," there is but little danger of a pilgrim getting lost s sacred walls. In looking at the scene before us we recall that the streets of the city are narrow lanes, less structed in accordance with cheapness and convenience, and in no way suggest architectural beauty, the pilgrim's The scene before us gives some conception of the ordinary As the houses are conthan twelve feet wide without any sidewalks, man and beast walking in the same paths. appearance and garb of the people. within its sacred walls. STREET

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VALLEY OF JEHOSHAPHAT.—This valley contains the most sacred soil surrounding the great city. It opens a deep defile between the eastern walls of the city and the Mount of Olives. Its deep ravine unites it with the Valley of Gihon, some distance southeast of the city. Here, in the time of our Saviour, were gardens of pomegranates, oranges and olives. In the darkest depths rested Gethsemane, a sanctuary of grief. In this valley is the cemetery of the Jews. National love leads the descendants of Abraham to seek a place of burial within this vale. Before us, in the foreground, are three of the most prominent of the tombs. On the right is visible the tomb of Zachariah. Strictly speaking, this is in no sense a tomb, having no internal chambers. It is a monument cut out of the solid rock, square, each side measuring twenty feet. In the centre is the tomb of St. James, in the form of a window, hewn out of the rock and supported by two columns. Behind this are extensive excavations. On the left is the tomb of Absalom, of which we shall take a nearer view.



A large break is noticeable in the solid work, due to the many stones that have been hurled against it. Heaps of stones are visible about its base, thrown, according to Jewish custom, in condemnation of a son's rebellion against Some think that as this valley corresponds The lower portion is a hollow chamber, with a door of entrance above the columns. The date of this structure is not known. It is a combination of Grecian, Roman and Egyptian architecture. We read in Il Sam. 18:18, that The lower portion of The upper portions are built of large stones. to the "King's dale," the tomb before us may be the original pillar, remodeled and garnished. TOMB OF ABSALOM.—This is the most prominent tomb in this valley of graves. Absalom "reared up for himself a pillar, which is in the King's dale." Some thin the structure is twenty, two feet square and is hewn out of the solid rock. The entire height is fifty feet. his father.





THE POOL OF SILOAM.—This well-known and historic spot is connected by a subterranean passage with the It is about fifty feet long and about The several columns still scattered about it would lead to the conclusion that it was once covered by a : 6, 7, where it is said of Jesus that "He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam; he went his way therefore, and washed, and came seeing." Its water is quite cool and pleasant, making it one of the most welcome stopping-places for the weary and dust-covered traveler. supposed that here was the King's Garden which Nehemiah describes as near "the pool of Siloah." At present it is entirely open and only walled up with rough stones. But the most interesting Bible narrative associated with it is that recorded in John IX Jehoshaphat. "Fountain of the Virgin," about 1000 feet further up the Valley of beautiful building. twenty broad.





THE VILLAGE OF SILOAM.—This is located on the easterly side of the valley of Siloam on the side of a steep hill known as the "Mount of Offense." Nearly all of its dwellings are grottoes or catacombs which were originally used as burial-places. In this cemetery of the living are found some hundreds of squalid Arabs. If you dare to peep within one of these strange houses, its inmate immediately raises a wild cry, that is taken up by his neighbors, until you feel that you have aroused a kennel of fierce dogs. As a background is the "Mount of Offense," or "Hill of Scandal," or "Mount of Corruption." These names are given because here Solomon erected altars to Moloch and Chemosh and offered sacrifices to them. (I Kings XI: 4.8.) Its natural desolation is equal to its name, no shrub or plant growling upon its summit. Not far distant from the village must have stood the town of Siloam, mentioned in Luke XIII: 4. In the valley below is visible the channel of the rill described by Milton, which has been identified with Isaiah VIII: 6.

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DAVID'S TOMB.—Just outside Zion Gate is a small Mosque, whose graceful minaret never fails to attract the traveler's attention as he approaches the Holy City from the south. Beneath this Mosque is the reputed Tomb of David. Christians, Jews and Moslems agree upon this as the resting-place of the dust of Israel's sweet singer. According to Josephus, Solomon burled his father here with great magnificence and pomp. Just before the Christian era the royal vault was plundered, acco talents of silver being taken therefrom at one time, In Acts II: 20, Peter speaking of David says: "His sepulchre is with us unto this day." A minute description of the tomb cannot be given because Christians are denied the privilege of viewing it. One who was permitted to sketch it says: "The tomb is apparently an immense sarcophagus of rough stone, and is covered by green satin tapestry, richly embroidered with gold. A piece of black velvet tapestry covers a door in one end of the room, which, they said, leads to a cave underneath. A little lamp, which is kept constantly burning, hangs in a window near by."

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SUMMIT OF THE HILL OF EVIL COUNCIL.—Rising from the southern extremity of the dark and gloomy valley of Gehenna, the sides of the Hill of Evil Council are everywhere covered with tombs, in which wanderers and refugees make their homes. Midway up the hill is the "Potters Field," bought with the thirty pieces of silver. This hill receives its name from the tradition that here, in the country house of Caiaphas, the Jews and the high priests conspired how they might take Jesus and put him to death. On the summit of the hill is a little chapel, standing on the supposed site of the house where this secret meeting was convened. Near by is shown an ugly gnarled and split olive tree, which the monks declare is the very tree upon which Judas hanged himself. While the tradition which makes this the site of that eventful meeting only dates from the fourteenth century, and while one smiles at these declarations of the monks, yet the desolation and unearthly gloom of all the surroundings constrain one to feel that he is on ground peculiarly cursed of Heaven.





GETHSEMANE AND THE MOUNT OF OLIVES.—Doubt and uncertainty may haunt us as we pass through the streets and buildings of modern Jerusalem, but as we descend the steep road leading from St. Stephen's gate, over the dry bed of Kedron, we feel assured that we are treading the very rocks pressed by the Saviour's feet. Before us is the sacred enclosure of Gethsemane, probably marking the identical spot that was "the scene of the crucifixion of His soul." As to the identity of the Mount of Olives there can be no doubt. God made Mount Olivet—man built Jerusalem. It was to this valley and this Mount that Jesus habitually went alone, or with his disciples to meditate and pray. Somewhere in the range of country visible before us, he sat telling his disciples of the destruction of the Holy City, or relating to them the parables of the "Ten Virgins" and the "Five Talents." The most unique memorial upon the Mount to-day is the building that marks the traditional spot where Jesus taught the Lord's Prayer. It contains stones upon which the prayer has been written in many of the languages of earth.



THE GARDEN OF GETHSEMANE.—No spot about Jerusalem is dearer to the Christian traveler than this sacred garden. It is inclosed with a high stone wall and has but one entrance, through a low doorway. The inclosure is about one hundred and fifty feet square, divided into four portions, each surrounded with a fence and planted with shrubs and flowers. Eight gnarled old olive trees stand within the garden. The monks in attendance say that they are of the time of our Saviour. They probably are the direct descendants of those beneath which Jesus suffered his intense agony. There are praying stations around the inside of the walls, each marked by a small picture. The monks show the cave of the Saviour's agony, the rocky place where the disciples slept, and the very spot where Judas met the Master with the kiss of betrayal. Perhaps the most interesting and prettiest souvenir to be obtained in all Palestine is the little bouquet of flowers plucked in the sacred garden. Hard indeed must be the heart that does not melt with emotion, as it rests on this spot.

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BROOK KEDRON.—This lies between Jerusalem and the Mount of Olives and is the channel of the Valley of Jehoshaphat. It is now simply the dry bed of a wintry torrent, giving evidence of being occasionally swept over by a large volume of water. However, distinct murmurings are frequently heard of water flowing deep beneath the surface, and actual excavations have discovered this subterranean stream. It is probable that in earlier times, when rains were more frequent in Palestine, the flow of this brook was much greater. The student of the Bible recalls that David crossed this brook in his flight from Jerusalem; "the King also himself passed over the brook Kedron," Il Sam. XV: 23. Still more vividly is recalled the narrative of the night of the betrayal, John XVIII: I, "He went forth with his disciples over the brook Cedron, where was a garden, into which he entered." The dense foliage of the old olive groves along the bed of the brook make it a favorite resort for the inhabitants of the city during the heat of the day. As we rest here, we feel that Jesus must have spent many seasons of meditation and prayer in this same retreat.



POOL OF BETHESDA.—Bethesda means house of mercy, or of the flowing water. The large reservoir called Birket Israil, within the walls of the city, close by St. Stephen's Gate, situated northeast of the Haram, is considered to be the modern representative of Bethesda. It is 360 feet long, 130 feet broad and 50 feet deep. In the days of our Saviour it appears to have been covered, as St. John speaks of the "five porches" in which "lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water." Here it was that Jesus said to the man who "had an infirmity thirty and eight years," "Rise, take up thy bed and walk." The place is now uncovered and half filled with rubbish, making it difficult to realize that this is the spot mentioned in John V: 4, "For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had."





JERUSALEM FROM MOUNT OF OLIVES.—From the summit of this mount the best possible view of the sacred city is obtained. The base of the mount is 1000 feet from the city; its summit about half a mile. It rises fully 130 feet above the level of Mount Moriah. The city seems to lie almost at one's feet. The atmosphere is entirely free from haze, and the panorama visible is one never to be forgotten. The view eastward embraces Jericho and Bethany, the Valley of the Jordan and the distant mountains of Moab. The course of the Jordan, like a thread of green, can be followed until the water of the Dead Sea is visible. To the south the country towards Hebron reveals many interesting sights. The nearest and most prominent sights in the city are the buildings in the Harem enclosure. While walking in the midst of them one can scarcely obtain a true conception of their relative size and position; but from this mount they stand forth clearly in all their beauty.





FOUNTAIN OF THE VIRGIN.—At the base of Mount Ophel, an extension of Mount Moriah, near the village of Siloam, is a tunnel-like excavation, between twenty and thirty feet deep, called the Fountain of the Virgin. The water is reached by a double flight of steps, about thirty in all. It is connected by a subterranean passage with the Pool of Siloam. From the fact that its waters rise and fall at intervals, it has been called the "Fountain of the Dragon," the natives believing that a dragon lives somewhere in the cavern, who stops the flow of the water when he is awake. Some believe that the spring in which this stream has its source lies beneath the Temple area. Several legends account for the name given to the fountain. Tradition says that here the mother of Jesus washed the clothes of her infant child. According to another view any one guilty of adultery who drank of this water would immediately die. When the virgin was accused of this sin she established her Innocence by drinking of the fountain.

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DAMASCUS GATE.—Built in the form of an elliptical arch and enclosed with huge iron doors, this bears the appearance of a prison. On either side are massive towers which show many signs of great age. These, as well as the wall immediately over the gate, are surmounted with turrets and battlements, giving to it the most imposing appearance of all the gates that pierce the walls of modern Jerusalem. The ornamentation gives every indication of Saracenic architecture, but it is probably built upon the very site of an older gateway. The famous northern road leads from its portals, and doubtless Saul of Tarsus, breathing forth threatenings, passed this way on his eventful journey to crush out of existence the followers of Jesus at Damascus. (Acts IX: 1–3.) Within the gate, formed by the towers, is a large gloomy prison-like chamber, from which a dismal stairway leads to the parapet. This is guarded by Turkish soldiers. (45)





TOMBS OF THE KINGS.—These are about half a mile north of the Damascus Gate. Following the path down the side of the rock, visible on the left, we enter a doorway cut in the rock and find ourselves in an open area, probably fifty feet square. From one side of this is the entrance to the tombs. These we explore with lighted candles. They consist of chambers hewn in the rocks, with which other smaller chambers are connected at different points. The walls are entirely rough and unsculptured. They bear no inscription to assist us in identifying the spot. It is now generally believed that the bones of no kings rested within these caverns, but that they were prepared for the remains of Queen Helena, who was converted to Judaism about 48 A. D. According to Josephus she was buried here. The external architectural adornment of these rock tombs points to Roman times and renders it morally certain that they were not the burial-place of the Kings of Judah. (46)

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ACELDAMA, OR THE FIELD OF BLOOD.—On the steep, southern face of the Valley of Hinnom, near its eastern end, is the spot which has received the above name, because it was purchased with the thirty pieces that the betrayer of Jesus received, and because it is supposed to be the place where Judas took his own life. "That field is called, in their proper tongue, Aceldama, that is to say, the field of blood." (Acts I: 19.) It is better known to-day as the Potters' Field. It was believed in the middle ages that the soil of this place possessed the rare power of reducing dead bodies to a perfect mould in twenty-four hours. The Empress Helena sent 270 ship-loads of it to Rome. The field is not marked by any boundaries and tombs are visible on all sides, some of them marking the resting-place of Crusaders, others of more modern pilgrims. Among them is a tomb called THE APOSTLES' CAVERN, so named from a legend, that when the disciples "all forsook him and fled" they came and hid themselves here.





RESTING ON ROAD TO JERICHO.—Before us is a traveling party taking their mid-day rest. The faithful and reliable camel, the patient beast of burden, is rapidly being supplanted by the horse and mule. The latter is now most frequently used to carry the tents, beds and provisions of tourists. The usual routine of a camping party passing through the sacred land, is an early morning start and continuous motion at a slow gate until noon. Then a stop is made and lunch served. Frequently from one to two hours are allowed for a restful nap. The afternoon journey is the most wearisome, the heat and dust and the manifestations of fatigue on the part of the animals adding to the discomfort. The shades of evening are gladly welcomed. Camp life here has many attractions to the rugged and healthy, but to the nervous the experience is often trying, sudden storms sometimes sweeping the tent from over the heads of its sleeping occupants. All these things but add to one's conception of the homeless life of Him who had "not where to lay his head."





JERUSALEM—VIEW FROM SCOPUS.—The sacred city is elevated 2610 feet above the level of the Mediterranean, and 3922 feet above the Jordan. Occupying the summits of five hills and surrounded on all sides, except the north, by deep valleys, it is one of the best naturally fortified cities in the world. Indeed, according to the methods of ancient warfare, it was impregnable, but modern artillery would speedily crumble its walls. To the north, however, there is no natural obstruction to the approach of an enemy. The ground rises gradually to the summit of Scopus, from which we now view the city. This is a western projection of the Olivet ridge and is about a mile distant from the city. We cannot stand here and view the hills that rise around this wonderful centre of sacred history without remembering the words of Psalm CXXV: 2, "As the mountains are round about Jerusalem, so the Lord is round about his people." At the northwest corner of the wall and facing Scopus, the celebrated tower of Psephinus was erected. It was seventy cubits high and afforded a sunrise view of Arabia and the sea. (49)





BETHANY - ROAD TO JERICHO.—As one passes over these ancient roads, pressed by the feet of more than ten hundred generations, the mind instinctively dwells upon the persons and events that made them famous. How many of the great characters of the Bible must have trodden this road! In the photograph before us, which affords an excellent view of the ruins of the once beautiful village that Jesus loved to visit, we see several human beings. The desolation is so great that often not an individual will be met in miles of travel. It was probably somewhere on this road that blind Bartimeus sat begging, and hearing that Jesus was passing by on His way to Bethany, began to cry out and say, "Jesus, thou son of David, have mercy on me." (Mark X: 47.) We are further told that immediately after he received his sight, he "followed Jesus in the way." It is near to this road that tradition has fixed the spot where stood the barren fig tree which withered at the word of Jesus. (Matt. XXI: 19.)



BETHANY.—Bethany is a little village on the side of the Mount of Olives, not quite two miles from Jerusalem. It lies on the road that leads down from Jerusalem to Jericho. The houses are built of stone, the materials used being the remains of former buildings. Its surroundings of olive, pomegranate, fig and almond trees form a pleasant contrast to the sterility of the hills nearer Jerusalem. All the interest in visiting Bethany is connected with the past. It inherits an imperishable name from its connection with the presence and miracles of Jesus. The traveller will see here an old tower, called the Castle of Lazarus, and near by the supposed tomb of Lazarus, reached by a flight of twenty-six stone steps, which brings us to a chamber about twenty feet below the level of the door-step. Here is also pointed out the house of Mary and Martha.

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ROAD FROM JERUSALEM TO JERICHO, SHOWING PLAINS OF JERICHO.—From Bethany to Jericho the road is the roughest and most barren in all the land. At times it seems positively dangerous. To the mind of one passing its weird, wild scenes, the parable of the good Samaritan is constantly suggested. In a peculiarly realistic way one goes "down from Jerusalem to Jericho." The extent of this descent is evident when it is remembered that Jerusalem is 4000 feet above the Jordan Valley. These wild and waste mountains and valleys are the "wilderness" in which Jesus wandered for forty days, while one of the highest mounts is pointed out as the summit from which the devil showed Him "all the kingdoms of the world, and the glory of them." (Math. IV: 8.) The Bible student will recall Joshua and his marching host and the walls of the city falling as the trumpets are blown. The desolation suggests Joshua VI: 26, "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho." The modern Jericho is a filthy Arab village, devoid of interest.





FOUNTAIN OF JERICHO.—This is one of the most beautiful and abundant springs in the land. It gushes forth from the base of a steep hill and flows in a rapid stream, six or eight feet wide, over a bed of pebbles, giving the pleasant music of running water, a sound rarely heard by the traveller in the Orient. The banks are densely covered with overhanging bushes, calling to mind the trout streams of our own mountainous country. This fountain receives its name from the impressive narrative of 11 Kings II: 19–22, "And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day."



RIVER JORDAN.—This may safely be called the most famous river on earth. It is about 2co miles in length, with an average width of from 100 to 2co feet. Its current is very rapid and is frequently broken by rocks and cascades. The water is quite muddy, owing to the rapid rush over a clay bottom. The melting of the snows about Mount Hermon cause an annual rise of the water, often called the "Swellings of Jordan." Its banks are covered with long grass and reeds, interspersed with marigolds, anemones and beautiful clusters of the pink oleander, adding a peculiar charm to the sacred stream. But the Jordan is famous not for its physical features, for the rivers of Damascus are more beautiful; but for its wonderful historical associations. Here the leprous Naaman found a virtue that Abana and Pharpar could not impart. This stream, swollen into a torrent at the season of harvest, turned back to permit Israel to cross. Twice afterwards it divided for Elijah and Elisha. Here Jesus was baptized of John, while the heavens opened to ratify the sacred rite.

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SOLOMON'S POOLS.—As one glances at the excellent masonry surrounding these beautiful bodies of water, it is hard to realize that it dates back to the day of Solomon. The probability, however, is that these were constructed in their present form by David's son, although repairs have been made from time to time. In Eccles. II: 6, Solomon says, "I made me pools of water to water therewith the wood that bringeth forth trees." The fountain which supplies them is concealed in the hill-side and is known as the "Sealed Fountain of Solomon." They are so constructed that the surplus water of the first runs into the second, and of the second into the third. The third or lower pool is the largest, being 582 feet long, 207 feet wide and 50 feet deep. The original purpose of the pools was to supply Jerusalem with water. At the present time water is conveyed only to Bethlehem, although traces of the old aqueduct can be found leading to Jerusalem, a distance of about thirteen miles.



MOSQUE COVERING CAVE OF MACHPELAH.—The chief attraction in Hebron, alike to the Christian, the Jew and the Moslem, is the Cave of Machpelah. It is no longer a cave, but a Mosque of massive appearance but not pleasing. The traveller may only gaze at a distance, he dare not enter; the place being jealously guarded by the Moslems. Until the year 1862 admittance was positively forbidden to Jew and Christian. Then the Prince of Wales was the first to penetrate into this sacred and interesting place. As the royal party entered the silver gate guarding the tomb of Abraham, the priest ejaculated: "O Friend of God, forgive this intrusion." Here rest the remains of Abraham, Isaac and Jacob with their wives Sarah, Rebecca, Leah. Visitors will find the cracks and rents in the walls of the Mosque utilized as depositories of prayers to the Father of the Fathful,





WELL OF BEERSHEBA.—Beersheba was the extreme southern limit of the country and one of the oldest places in Palestine. The first objects encountered by the traveller entering the land from the south are the Wells of Beersheba, seven in number, two large ones and five quite small ones. The largest, which is pictured before us, is about twelve feet in diameter and about forty feet to the surface of the water. The masonry reaches downward more than twenty-five feet. The stones about the mouth of this well, as is evident in the photograph, have been worn into deep grooves by the action of the ropes during the many centuries that have elapsed since Abraham. The name Beersheba, "Well of the Oath," is traced to the covenant between Abraham and Abimelech. "Wherefore he called that place Beer-sheba; because there they sware both of them." (Gen. XXI:31.) Here Isaac was reared, and here, in all probability, Abraham received the command to sacrifice him. Thither, from the wrath of Jezebel, in later days, fled the prophet Elijah. (I Kings XIX:3.)

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SINAL RANGE OF MOUNTAINS.—These mountains consist of an innumerable multitude of sharp rocky summits, thrown together in wild confusion, rising to different heights, leafless and barren, without the least trace of verdure to relieve the stern and awful features of the prospect. The view from one of these summits presents a "sea of desolation" without a parallel on the face of the earth. The valleys between the summits sink into steep and narrow ravines, with almost perpendicular sides several hundred feet in height, forming a series of defiles that can be safely traversed only by the wild Arab, who has his habitation among these eternal solitudes. These mountains gradually decline northward towards the Red Sea, in which direction lies the great wilderness in which the Children of Israel with their flocks wandered for forty years. (Ex. X:9.) If the barrenness then was such as it is now, they were sustained only by a continued miracle. However, it is believed from Gen. XLVII: 1, that this desert was once supplied with water and vegetation. Now no animal save the camel is able to pass over it. (58)





MOUNT SINAI.—The mountain from which the law was given is called Horeb in Deuteronomy, in the other books of the Pentateuch it is called Sinai. These names are now applied to two opposite summits of an isolated, oblong and central mountain in the midst of the Sinaitic group. It is about two miles in length from north to south and about one-third of this distance in width. Its elevation is about 7000 feet above the level of the sea. A deep and narrow defile runs around the entire base of the mountain, giving the impression that the Almighty had peculiarly separated this sacred mount. The wandering Children of Israel remained in Horeb nearly a year, during which time their theocratic government was fully established. God's law was promulgated in terrible solemnity from this mount and committed to them as written by the finger of God. As we look upon its hallowed summit we hear the graphic description of the Word, "And the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."





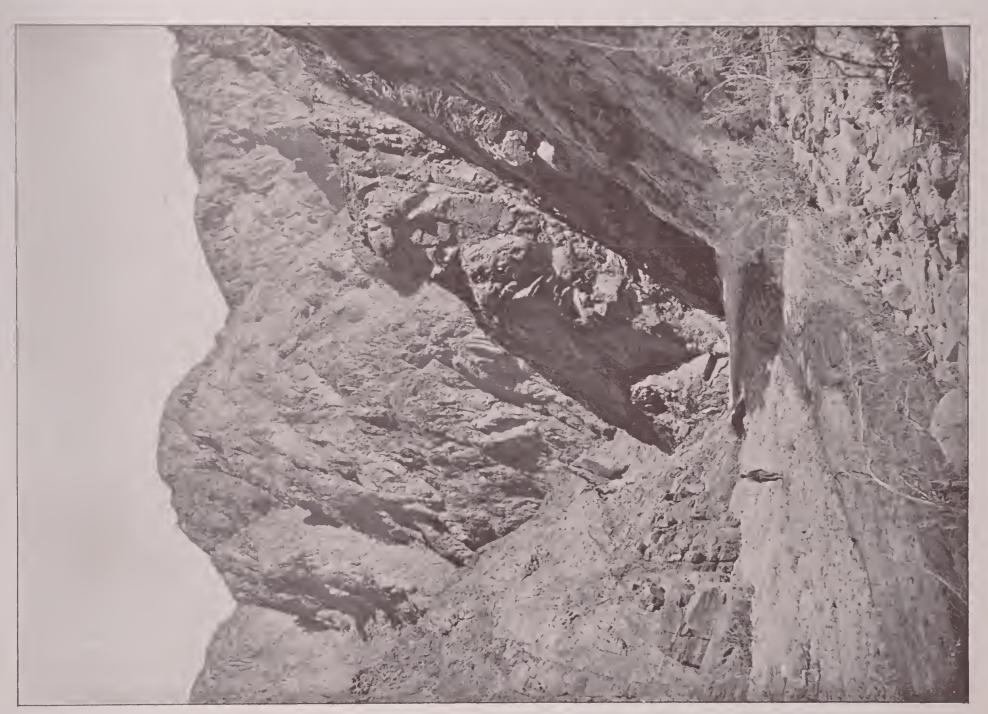
KUZNEH.—This is a beautiful temple, cut out of the solid sandstone rock in one of the picturesque defiles near Petra. It is the most interesting of all the sights visible around the historic Mount Seir. It is just opposite what Stanley says is the most magnificent gorge that he ever beheld. It is called "Wady of Moses." Some portions of this chasm are not more than twelve feet wide, while the perpendicular walls frequently rise to the height of 250 feet. A beautiful stream, overgrown with oleanders, runs through the entire length, while the overhanging vines, through which an occasional glimpse of the sky is obtained, render this one of the most charming walks on earth. At the end of this chasm, which extends a full mile, the Kuzneh bursts like a fairy vision upon the pilgrim's view. Robinson says that the character of this wonderful spot, and the impression which it makes, are indescribable.

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THE RED SEA.—That portion of this great sea that is most interesting to the Bible student, is divided into two gulfs by the historic peninsula of Sanai. The western is known as the Gulf of Suez and is about 130 miles long with an average width of twenty miles. The eastern is the Akabeh, and is much smaller. Some conception of the rugged and rocky shore of the sea is obtained from the photograph. This sea possessed for many centuries the most important sea-trade of the Crient, the Egyptians and Phænicians being foremost among its navigators. But that which has given to this body of water its greatest fame, is the crowning miracle of the exodus—the safe passage of Moses and his people, and the overthrow of Pharaoh and his army. Modern exploration has failed to find any ground for the rationalistic theory that Moses found a shallow ford and that an unusual tide overwhelmed Pharaoh. The miracle stands as one of the most wonderful of sacred history. The exact place of the crossing has never been satisfactorily identified. (61)





from its total dissimilarity to anything which they or their fathers could have remembered in Egypt." One who carefully studies the nature of this rocky, desolate region, must become thoroughly convinced that the people of Israel DEFILE, NEAR RED SEA.—We are here brought face to face with the style of scenery that greeted the Children of The mountains of the great Sanai They are broken Stanley thus comments upon the adaptation of this rugged scenery to the transactions between God and His chosen They were enclosed within a sanctuary of temples and pyramids not made with hands—the more awful by narrow defiles or passes—the gates of Nature—which give a rugged and picturesque beauty to tne whole country. " They were brought into contact with a desolation which very strongly contrasted with the green valley of peninsula in many places extend to the very borders of the sea itself and rise like mighty walls. Israel when the waters of the Red Sea closed upon Pharaoh and his great host. were miraculously provided for during their wilderness wanderings. the Nile. people.

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BETHLEHEM—GENERAL VIEW.—Next to Jerusalem, the scene of Jesus' death, no spot appeals more directly to the heart of the Christian traveller, or gives birth to more holy emotions, than the spot where Jesus, the true bread of life, was born. Bethlehem's authentic history begins with the death and burial of Rachel, (Genesis XXXV: 18-20.) Six hundred years later it was the scene of the romance of Boaz and Ruth. (Ruth IV: 13.) David was born here, and at the age of seventeen was anointed King of Israel, in honor of which it was called the "City of David." After years of oblivion, Bethlehem again emerges into far greater glory as the city where "God was made manifest in the flesh." The modern town consists of about 500 houses, the Church of the Nativity and the adjoining Convents. The clean appearance of the houses, and the general air of comfort, is a subject of remark to travellers. Bethlehem is thoroughly Christian in sentiment. Jesus reigns supreme in His native city.



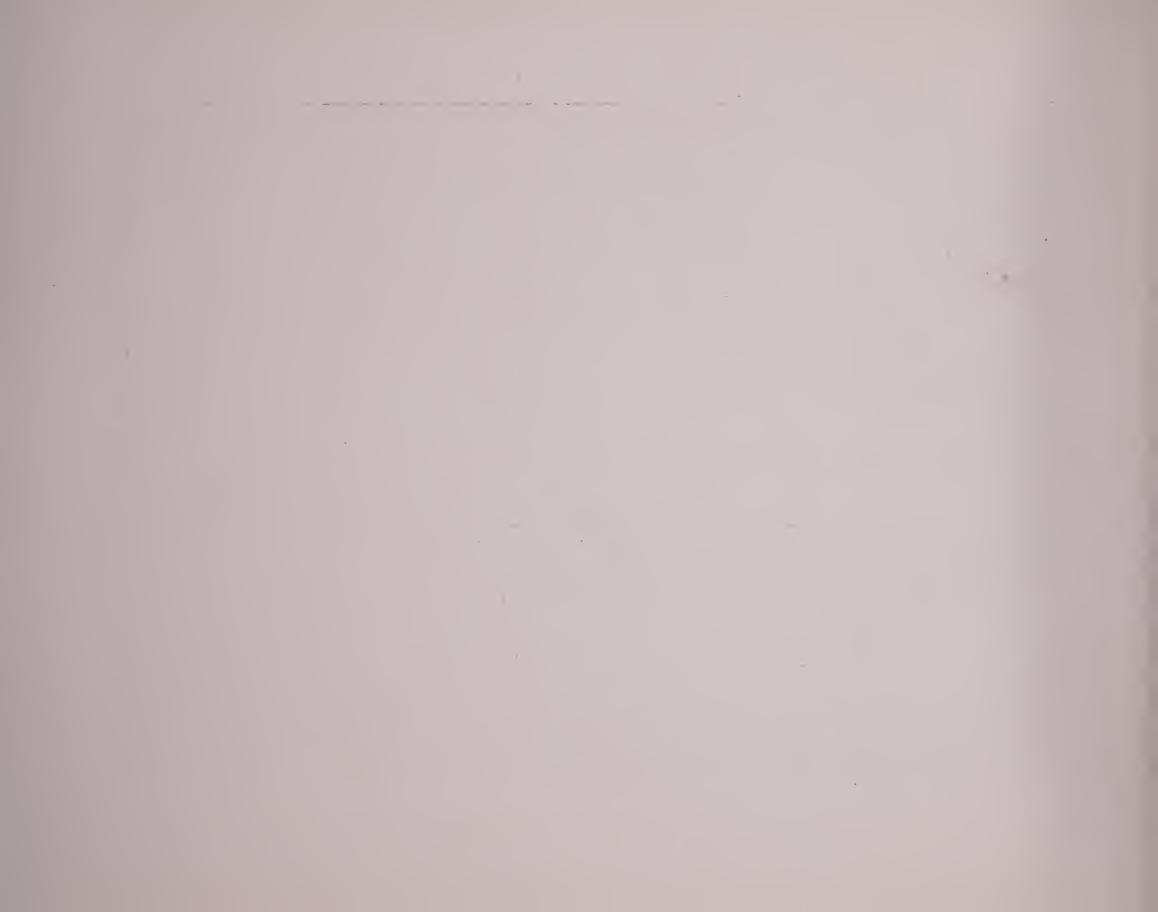


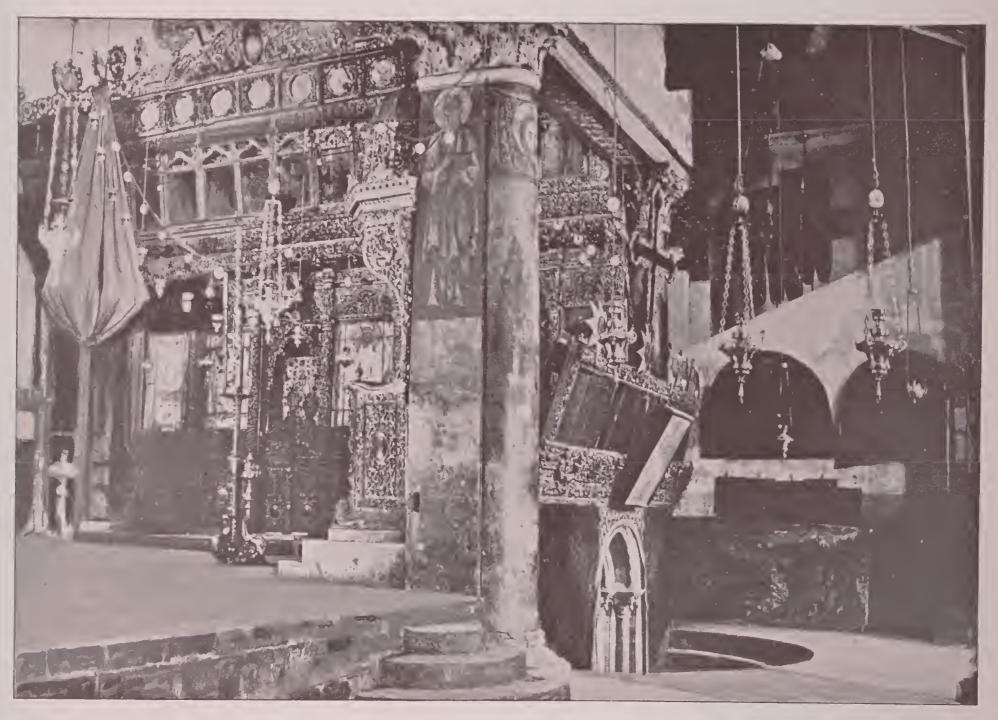
BETHLEHEM—VIEW SHOWING THE CHURCH.—This view of the ever memorable city of our Saviour's birth gives us an accurate idea of the peculiarities of the landscape. The city is situated upon a narrow ridge which projects from the main range. From the summit to the surrounding valley the country slopes in even and beautiful terraces, giving one the impression that it is the workmanship of an experienced gardener. These terraces are overgrown with luxurious vines and olive trees. On the eastern brow of the ridge, a short distance from the town, stands the imposing collection of buildings, supposed to cover the spot of Jesus' birth. They consist of the Church of the Nativity and three Convents. The church was erected by the Empress Helena early in the fourth century, and is considered one of the oldest monuments of Christian architecture in the world. However, only a small portion of the original structure remains. Some of the Corinthian columns are said to have once formed a part of the temple at Jerusalem.





CHURCH OF THE NATIVITY.—The first object of interest to anyone visiting Bethlehem, is the Church of the Nativity. Erected by the Empress Helena, at the beginning of the fourth century, it is the oldest monument of Christian architecture in the world. It consists of a central nave, with aisles formed by rows of Corinthian columns. According to tradition, these pillars were taken from the porches of the Temple at Jerusalem. The mosaics on the wall are said to date from the construction of the church. Some few are in good condition, but more tell the story of former beauty. The gold, the marble, and many of the mosaics which originally adorned the walls, have, at various times, been removed. Some of the columns, each a single stone, and remnants of the mosaics are clearly visible before us. (65)





CHAPEL OF THE NATIVITY, BETHLEHEM.—The Chapel or Grotto of the Nativity is a cave in the rock over which the church is built. It is twenty feet below the floor of the church, and is approached by two spiral staircases. Descending by either staircase, we enter an irregular shaped vault, apparently hewn out of the rock, encased with Italian marble and decorated with lamps, embroidery, pictures of saints and other ornaments. At the east end is a recess where a marble slab in the pavement, in the centre of which is a silver star, marks the spot of Christ's nativity. Around the star are inscribed the words in Latin, "Here Jesus Christ was born of the Virgin Mary." Above the spot sixteen lamps are kept continually burning. In the recess, directly opposite the Chapel of the Manger, marks the spot of the discovery of the wooden manger, now the property of the Church of St. Maria Maggiore, at Rome. The Altar of the Magi is said to cover the ground where the wise men of the East presented their gifts.



BETHLEHEM—VIEW FROM THE SOUTHWEST?—This view of the town, which is second only to Jerusalem in sacred interest, gives us a conception of its streets and houses. The former are very narrow, steep and often quite dangerous on account of the slippery character of the rocks. The latter number about 600 and are generally of a very substantial nature. Indeed there is an air of refinement and cleanliness that is quite rare in Oriental villages and cities. The inhabitants still give evidence of the war-like spirit and the ruddy beauty which characterized David. They are quite civil to strangers and seem more disposed to sell than to beg. The great majority of them find their occupation in the manufacture of crucifixes and models of sacred shrines. These are carved out of olive wood or wood taken from the Dead Sea, and find a ready sale among the pilgrims who wish something as a memento of the place where Jesus was born. The men of Bethlehem outstrip all others in claiming that nearly all the great events of sacred history transpired in the caves and grottoes about their town.





RACHEL'S TOMB.—Jacob and Leah rest together in the cave of Machpelah. The reasons that led Jacob to inter his beloved Rachel in a common field by the way-side are unknown to us. "And Rachel died, and was buried in the way to Ephrath, which is Bethlehem." (Gen. XXXV: 19.) It is somewhat remarkable that in after years, her remains were not exhumed and removed to the family tomb at Machpelah. Rachel's tomb is a stone structure, about twenty feet square, having a round roof or dome, and an open space or room next the road. The door to the tomb is locked, and through the large keyhole nothing is visible but the bare walls, and a wall partition, extending half-way up, with a door at one end. The spot is wild and solitary, "not a single tree spreads its shade where rests the ashes of the beautiful mother of Israel."





CONVENT OF MAR SABA.—This is a quaint and remarkable structure that no pen can accurately describe. It was founded by St. Saba in the year 439 A. D., and was probably then a single chamber excavated in the solid rock. It is now a combination of these chambers, connected in every imaginable way without any method or design. The whole structure is surrounded by a high wall, and the surrounding desolation makes it an ideal spot for one who would exclude himself from contact with human life. In addition to the high walls, two towers are noticeable, built upon the mountain side a short distance above the Convent proper. These were probably erected as watch towers to guard against sudden attacks of the Bedouins, whom the monks greatly dread. Among other curiosities within this strange labyrinth is shown a vault containing 14,cco skulls of martyred monks. No female is ever allowed to enter this convent, there being a tradition with its monks that the walls will fall the moment a woman enters its portals.





THE FIELD OF THE SHEPHERDS.—In which of the fields near Bethlehem the shepherds were watching their flocks on the eventful night of our Lord's nativity, we can never positively know; but, as we look about us, we know that the field is somewhere in this "same country" within the range of our vision. Tradition has fixed upon the field before us, which is enclosed by a stone wall and which contains a number of beautiful olive trees. The central feature of interest here is the GROTTO OF THE SHEPHERDS. This is a little subterranean church, containing a number of paintings. It belongs to the Greeks, who claim that it is the identical spot where the angel appeared and said to the shepherds, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people," and where the glory of the Lord shone round about them. As we stand upon this sacred spot, we notice a charming little blue flower of stellar shape, growing at our feet. This is called by the monks the "Star of Bethlehem," and is often plucked as a souvenir of the spot.





THE DEAD SEA.—This strange body of water, which has attracted more scientific research than any other on earth, is forty-six miles long and eleven wide, with an average depth of one thousand feet. It is nearly four thousand feet below the level of Jerusalem and fully thirteen hundred feet below the Mediterranean. It is the most dreary waste of all this desolate valley of the Jordan. But a few puny shrubs grow upon its shores, while its water supports no life. In the days of Josephus it must have been just the same, for he says, "The shores are unfruitful, the waters very bitter and so dense that they bear up the heaviest things thrown into them." A medical friend compares the taste of the water to a compound of epsom salts and the tincture of quassia. To the student of the Bible this dreary waste of water is most interesting, because it marks the spot whereon stood the cities of Sodom and Gomorrah, in regard to which it is said, "The Lord rained brimstone and fire from out of heaven." This sea has no visible outlet and the great evaporation often enshrouds it in a heavy dark mist, making it an apt type of hell. (71)





BETHEL.—This memorable place is situated about twelve miles north of Jerusalem, on the road to Shechem. At present a small Syrian village is all that marks the spot. The rocky character of the country is quite noticeable in the picture before us. We at once see that Jacob would have had no difficulty in finding the pillow of stone on which he rested his head the night of his glorious dream. It was on the adjoining hills that Abraham and Lot stood and surveyed the surrounding country before they separated. It was here that Jeroboam set up a golden calf. It was here that the bears destroyed the children who mocked Elisha. From our view, we can imagine what is literally true, that its roads are almost as hard climbing as a ladder, being steep and rocky. Both Amos and Hosea foretold that desolation should follow idolatrous rites here practised, and what was Bethel "the house of God," soon became Bethaven, "the house of nought."





SAMARIA—DISTANT VIEW.—Ancient Samaria, which is so familiar to the Bible reader as the capital of the Kingdom of Israel, was beautifully situated on a circular hill, about 5co feet above the neighboring valleys. This is the hill which Omri, the father of Ahab, bought "of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria." (I Kings XVI:24.) Robinson says: "It would be difficult to find in all Palestine a situation of equal strength, fertility and beauty. In all these particulars it has very greatly the advantage over Jerusalem." It was upon this site that Ahab built a temple in honor of Baal. "He reared up an altar for Baal in the house of Baal, which he had built in Samaria." (I Kings XVI:32.) This was destroyed by Jehu. It was here that Naaman, the leper, met the prophet of Israel. Indeed this spot was peculiarly honored by the presence and deeds of Elisha.





SAMARIA—HEROD'S COLONNADE.—The site of the ancient city is the long ridge of a lofty hill, around which are extensive and beautiful valleys. The ruins are quite marked and of great interest. On all sides one sees evidence of a once charming and prosperors city; at the same time one instinctively thinks of the words recorded in Micah I: 6, "I will make Samaria as a heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." Before us, in this view, are some of the columns of the beautiful colonnade, built in the time of Herod. About 100 of these columns still stand and are in an excellent state of preservation. They are about sixteen feet high and about two feet in diameter. Surrounded as they are, by ploughed fields, rough stone walls and orchards of figs and olives, they present a strangely sad appearance. The city was rebuilt in great splendor by Herod the Great, but to-day is as desolate a spot on the face of the earth as is the character of its builder upon the page of history.





SAMARIA—JACOB'S WEll.—Those who have made most careful examination and investigation agree that this is the well of Jacob, situated in the portion of ground that Jacob gave to his son Joseph, quite near to the base of Mount Gerizim. Not far distant we note the tomb of Joseph. A church was once built over this well, but now only faint traces of the ruins remain. To reach the mouth of the well proper, we descend several feet into an arched vault about nine feet in diameter. The well is probably about seventy feet deep, containing considerable water. As much rubbish has fallen in, its original depth may have been much greater. It obtains its greatest fame from the fact that sitting here, Jesus, in conversation with the Samaritan woman, uttered the memorable words: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." And the woman answered, "Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" (John IV.)





SAMARIA—VIEW OF RUINS.—The present village of Samaria is quite insignificant, but on all sides the traveller comes into contact with ruins that tell the unmistakable story of past wealth and greatness. It will be remembered that it was destroyed by the Assyrians, after having been once delivered, according to the word of the prophet Elisha. It was rebuilt by Herod the Great. Among the many interesting ruins, the Church of St. John commands the most attention. Standing upon a precipitous elevation of fully 100 feet, it was evidently a magnificent monument. The reputed tomb of John the Baptist is below the floor of the church, and is reached by a flight of fifteen steps. It is an excavation in the solid rock, about twenty feet square. Josephus tells us that John was beheaded in the castle of Machaerus, east of the Dead Sea, yet the belief that this is the spot of his burial is quite universal. (76)





SHECHEM, NABLOUS.—Nablous is delightfully situated. It lies in the valley that runs between Mounts Ebal and Gerizim—a remarkably fertile valley, sparkling with fountains and streams of water, filled with the richest vegetation and foliage, and abounding in orchards of fruit trees and belts of olives. Nablous ranks as one of the oldest cities of Palestine. The city of Shechem, which is supposed to have occupied the same site, runs back in its history over a period of four thousand years. Shechem was rebuilt in the reign of the Emperor Vespasian and named Neapolis, or the New City, and this appellation has been corrupted into the Arabic Nabulus or Nablus, the present name of the city. Its narrow streets, its stone dwellings, its numerous bazaars, remind the traveller of Jerusalem; but the streets are darker than those of Jerusalem, as the buildings project over them, imparting a tunnel-like appearance.



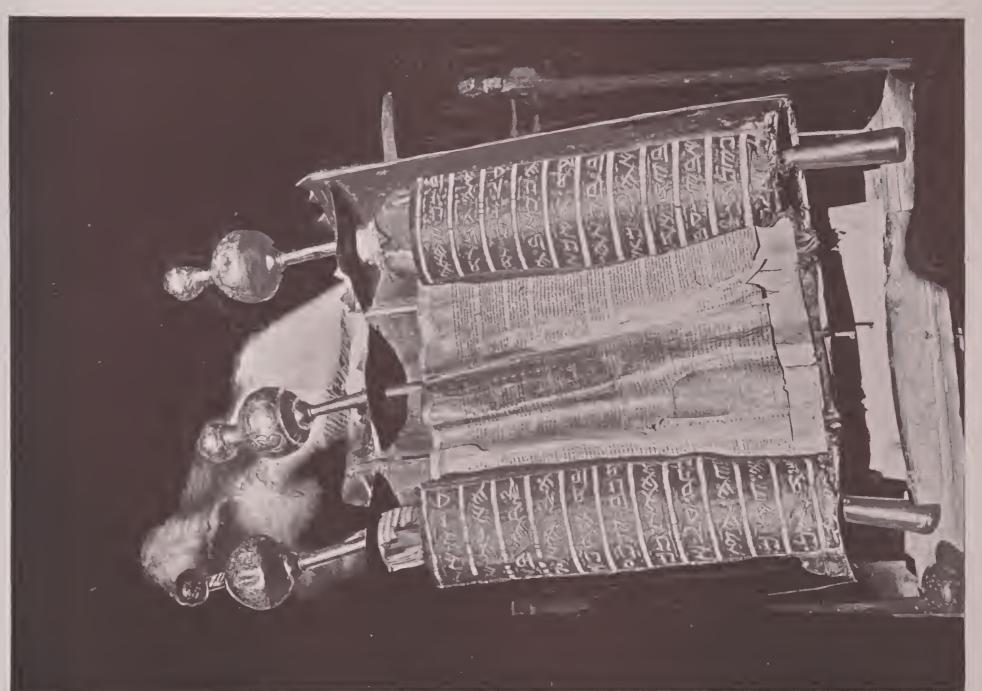


MOUNT EBAL.—Mount Ebal (Mount of Cursing) is on the north side of the valley of Nablous. It is easy of ascent and the view from the summit embraces the mountains of Galilee, from Carmel on the left to Gilboa on the right. In connection with Ebal and Gerizim the scene recorded in Joshua VIII: 33, 34 will be recalled with interest. Near the eastern end, the valley is not more than sixty rods wide, and imagination pictures this as the spot where the assembled tribes were convened to hear the blessings and cursings read by the Levites, recorded in Deuteronomy XXVII and XXVIII. Owing to their relative positions the elevations form a natural sounding board, and travellers standing in the plain have been able to hear distinctly the utterances of friends on either mountain. (78)



MOUNT GERIZIM.—Mount Gerizim (the Mount of Blessing) is nearly three thousand feet above the level of the sea. Extensive ruins cover the summit, regarded by some as the remains of the once grand temple of the Samaritans, and by others as portions of the great fortress here erected by the Emperor Justinian. Some massive stones are identified, by a legend, with the twelve stones that Joshua brought up out of Jordan as memorials of the miraculous dividing of the waters. Near here is a piece of rock, said to have been the altar of the great temple. Regarding it as sacred the Samaritans never approach it, save with uncovered feet. As the Moslem turns toward Mecca in the moment of prayer and the Jew toward Jerusalem, so does the Samaritan turn toward this rock in time of devotion. He claims it as the scene of the offering of Isaac, of Jacob's vision, as the place where the Tabernacle was first set up, and where the Ark rested. None of these statements can be verified. On the west is the Mediterranean, on the north Mount Hermon, below to the east is the plain of Makhna, and beyond the mountains of Gilead. (79)

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Abishua, the son of Phineus and great-grandson of Aaron. The Samaritans allege that it is about 3500 years old. It is generally conceded to be but little, if any, older than the Christian era. Payment is demanded beforehand for a sight of the manuscript, and then an old roll is THE PENTATEUCH—SHECHEM.—The great curiosity of the synagogue at Shechem is the Samaritan Codex of the It has been affirmed that it was It is very much worn and somewhat tattered with If the traveller is skilled enough in such matters to detect the fraud, Pentateuch, a document which has given rise to a vast amount of discussion. written in the time of Moses, and again that it was transcribed by Abishua, the s the priest and his flock only laugh and bring out the original. It is much kissing, and here and there patched with shreds of parchment. produced which, however, is not the right one.





PLAIN OF ESDRAELON.—This historic valley, the great battle-ground of nations, is about twenty-five miles long and about twelve wide. Its northern and eastern boundary is formed by the well-known mountains of Gilboa, Hermon and Tabor. It is known in the Bible as the valley of Jezreel. (Joshua XVII: 16.) It was here that Sesira was overcome by Deborah and Barak. It was here, at the base of the mountains of Gilboa, that Saul suffered his last defeat at the hands of the Philistines. (I Sam. XXXI.) "The Assyrian and the Persian, Jews and Gentiles, Crusaders and Saracens, Egyptians, Turks, Arabs and Franks have poured out their blood on this plain. Even Bonaparte achieved here one of his signal victories." The soil of this valley is unusually fertile and capable of producing large crops of grain. It is watered by the famous river Kishon, a beautiful and rapid stream, running in a northwesterly direction. Large portions of the plain are overgrown with weeds, whose luxuriant growth suggests what man may yet produce from its rich soil.

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THE CONVENT—CARMEL.—The Convent is a large building, simple in its architecture, consisting of two stories, surmounted by a dome. It is said to be erected over the cave in which Elijah sought shelter when Ahab sought his life. The fathers in charge are hospitable to strangers, not however refusing a donation to defray expenses. Carmel from earliest times has been closely allied with events in sacred history, but owes its chief celebrity to its connection with Elisha and Elijah. In early Christian times the caves and cells on and about the mountain were the abode of numberless hermits. Subsequently a monastery was built, which was utilized by Napoleon as a hospital when he beseiged Acre. After the retreat of the French the building was destroyed. Some time after when a monk, named Jean Battista, came on a pilgrimage to Carmel, only an altar and archway remained. He vowed to rebuild the Convent, begged for fourteen years, and the present building is the result of his labors.





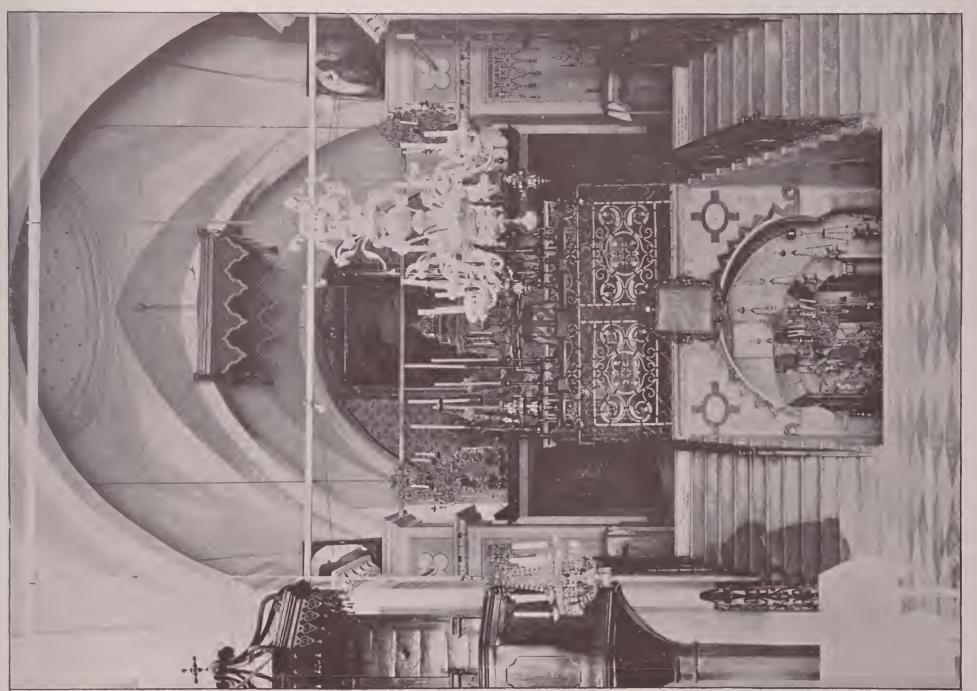
NAZARETH, FROM THE EAST.—Nazareth is situated among the hills which form the southern ridge of Lebanon, just before they sink into the plain of Esdraelon. It is a pleasant spot, encompassed by fifteen marked hill tops, occupying the western ridge of a basin, which is one mile long and a quarter of a mile wide. It is a rich and fertile field in the midst of the surrounding barrenness. Nazareth is without an authentic history prior to the Christian era. Although a village of considerable size at the time of the Annunciation, we find no mention of it in the Old Testament or the Jewish writers. In the time of our Lord the term Nazarene was used as one of contempt, and at the present day the boys of the neighboring cities of Palestine accost the traveller with the greeting "Nazarene" (Nazarene). The town presents a picturesque appearance. The houses, in some instances, seem to cling to the sides of the precipices, in others seem to nestle in the glens. Nazareth was the residence of Joseph and Mary and the scene of the Annunciation. (Luke 1: 26, 27.) After the return from Egypt, it was the home of Jesus until He entered on His ministry. (Matt. II: 23.)





NAZARETH—VIEW FROM THE WEST.—While to Bethlehem we give the honor of being the birth-place of Jesus, yet to Nazareth is due the greater honor of having given him a home for thirty years. It is just north of the Plain of Esdraelon, about seven miles from Mount Tabor and about fifteen from the Sea of Galilee. It is seventy miles north of Jerusalem. As the photograph shows, it is situated in a lovely little dell or valley, surrounded on all sides by hills about 800 feet in height. As we ascend these hills and view the beautiful panorama before us, we are constrained to realize that again and again Jesus must have climbed these same paths and viewed the same everlasting hills and mountains. History preserves no record of that portion of our Saviour's life spent here, but imagination supplies us with many thoughts concerning his unwritten boyhood. It was concerning one of these steep hills before us that we read in Luke IV: 29, of the angry crowd that "led Jesus to the brow of the hill, whereon the city was built, that they might cast him down headlong."

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In the southeastern portion of the town is the Latin Convent, covering the traditional grotto It is enclosed within high walls, and contains the Below the altar is the crypt, to which we descend by a flight of fifteen steps, leading into the Chapel of the Angels, and from this a descent of two steps leads "Here the Word Two granite pillars mark the spot where Mary and the angel stood. One of these columns has, Was made Flesh.

at one time, been severed; the upper portion, according to tradition, is miraculously suspended, although its connectationed the following the illusion.

(85) Among the pictures, adorning the church, is one representing the marriage of Joseph and CHURCH OF THE ANNUNCIATION.—The chief objects of interest in Nazareth are the legendary sites connected The high altar, which we see, is dedicated to the Angel Gabriel, and is approached by This contains a marble altar, with the Latin inscription, Mary, and another portraying the appearance of the angel to Joseph. (Luke 1: 30.) with the holy family. In the southeastern porti where Mary stood when the angel saluted her. into the Chapel of the Annunciation. Church of the Annunciation. marble steps on each side. was made Flesh."





NAZARETH, FOUNTAIN OF THE VIRGIN.—The Greeks, differing from the Latins in their identification of the spot where the Angel Gabriel saluted the Virgin Mary, have erected their Church of the Annunciation on the eastern side of Nazareth. Their belief is that Mary was standing by the fountain, drawing water, when she received the heavenly visitation. Over this fountain their church stands. It is a low, plain structure, containing a number of cleverly painted Bible scenes and an excellent picture of the Annunciation. From beneath the church the water flows through a stone archway to an outlet just below. The scene about the spot where the water flows into a stone trough is always animated and interesting. It is a favorite meeting-place for the young people of the town, and, at evening, they may be seen in numbers awaiting their turn to fill their vessels. No matter how little our faith in the belief of the Greeks, we are constrained to see that, as this is the most prominent fountain in the neighborhood, the boy Jesus must have frequently tasted of its waters.





MOUNT TABOR.—Mount Tabor is a beautiful hill, somewhat in the shape of a sugar loaf, flattened at the top. It stands alone on the plain, except where it is connected by an almost imperceptible ridge with the hills of Galilee. Its height from the plain is about 135 feet, and from the level of the sea 2000 feet. The southern face of the mountain is nearly bare, but the northern is clothed with a forest of oak. For centuries Tabor was identified as the Mount of Transfiguration, but later investigations demonstrated the impossibility of its being the site. The Greek Church has fitted up two or three vaults as a chapel, and here celebrate the Feast of the Transfiguration. From the summit may be seen the Sea of Galilee, Mount Hermon and the Plain of Esdraelon, also the towns of Nain, Shunem, Tiberias and Endor. It was here that Barak gathered his army. (Judges IV: 14, 15.) Here Gideon's brothers were killed. (Judges VIII: 18, 19.) And later it became the scene of Israel's idolatry. (Hosea V: 1.)





MOUNT OF BEATITUDES.—Quite near to the Sea of Galilee, from whose shore it is plainly visible, stands this beautiful hill, which, at least from the time of the Crusaders, has been called the Mount of Beatitudes. It is also known as "The Horns of Hattin," from its resemblance to the two horns of a camel's saddle. The hill is not more than 1co feet high. On its summit is a beautiful plot of level ground, where tradition claims that Jesus delivered the greatest sermon ever heard by humanity. The slopes of the hill are covered with beautiful flowers that might well suggest "Consider the lilies of the field, how they grow." To the north, on one of the highest mountains, is the old city of Safed, upon which Jesus may have looked when he spoke of "a city that is set upon a hill that cannot be hid." Tradition also associates the summit of this hill with the feeding of the five thousand. (Matt. XIV: 15-21.) It was here also that Saladin so signally defeated the Crusaders in July, 1187.





NAIN.—This village, to which the great miracle of our Lord has given unperishable fame, is now but a little group of small houses at the foot of Little Hermon, about three miles south of Tabor and about twenty from Capernaum. It is clearly visible from the hills of Nazareth. On the hill-side a little to the east is Endor, where dwelt the witch to whom Saul went just before the fatal battle of Gilboa. Just outside the village of Nain is the present burial-place where are visible rock-hewn tombs of great antiquity. The path from Capernaum to Nain passes by these tombs, which, in all probability, were in use in the days of Jesus. It was, doubtless, to this place that the procession was bound that carried the body of "the only son of his mother," when Jesus, with deep compassion for the widow, brought the young man to life and delivered him to his mother. (Luke VII.)





CANA OF GALILEE.—Cana of Galilee will always be impressed upon our minds as the place where Jesus blessed, by His presence, the institution of marriage. The first Christian wedding recorded in John II: I-II, was celebrated here, and Jesus being one of the guests, performed his first miracle, when "The modest water, awed by power divine, confessed its God, and, blushing, turned to wine." It was here the Saviour was met by the "nobleman of Capernaum, whose son was sick," and though the sick lad was twenty miles distant, He healed him, and said to the father, "Go thy way; thy son liveth. (John IV: 46–54.) Nathaniel the disciple, in whom there was no guile, was a native of Cana. (John XXI: 2.) The ruins of some ancient buildings may still be seen, and some few tolerably respectable modern structures. There is, however, the same marked absence of thrift, neatness and comfort, so noticeable throughout Palestine. In the Greek church is shown one of the traditional water pots, "containing two or three firkins apiece." (John II: 6.)



MAGDALA—On the western shore of the Sea of Galilee, at the southeast corner of the Plain of Gennesaret, is Mejdel, corresponding with Magdala, where Mary Magdalene was born. Eighteen centuries ago it was a large and thriving town, but at present it contains but about twenty huts. Around the hovels are old foundations and heaps of rubbish. There is on the outer edge of the town the remains of a stone building, which bears evidence of once having been beautiful. After the rainy season the dwellings are so infested with fleas, scorpions and centipedes as to render them unendurable, and booths of rush and cane are built upon the house tops for temporary shelter. The Bible student will recall that after the miracle of the loaves and fishes Jesus "sent away the multitude, and took ship and came into the coast of Magdala." (Mark VIII: 10.)



TOWN OF TIBERIAS.—Four miles from the southern end of the Sea of Galilee, stands the once imperial city of Tiberias. It was founded by Herod Antipus, the murderer of John the Baptist, a few years before Christ began His public ministry. Jesus was often near this city, but it is uncertain whether He ever entered it. It was built on a spot formerly occupied as a cemetery, consequently the Jews were not willing to enter it, as contact with a dead body rendered them ceremonially unclean. The modern Tiberias is not so large as the ancient city. The walls were shaken, and nearly destroyed, by an earthquake in 1837, when half of the inhabitants perished. The population is over three thousand, nearly two thousand of whom are Jews. The Greek church close by the lake, dates from the time of the Crusaders, being rebuilt in 1869. The Jews' burial-ground is a sacred spot with Jews everywhere, as here are buried the most celebrated of their modern men. About a mile south of the town are the Hot Baths, supposed to be an infallible cure for rheumatism. The ruins of the ancient town stretch for some distance along the shore.





SITE OF CAPERNAUM.—At the commencement of the Christian Era, Capernaum was a large and prosperous city; but is indebted to the presence and work of Jesus for its present renown. At Nazareth he was "brought up," but Capernaum is pre-eminently His "own city." Here He chose Matthew. (Matt. IX: 9.) Here He worked the miracle on the centurion's servant (Matt. VIII: 5', on Simon's wife's mother (Matt. VIII: 14), the paralytic (Matt. IX: 2-9), and the man afflicted with an unclean spirit (Mark I: 23). In the synagogue here was spoken the wonderful discourse of John VI. Here He gave forth the parables of the "Hidden Treasure," the "Merchant seeking goodly pearls," and of the "Net cast into the sea." Who can wonder at the judgment pronounced upon a city so highly favored, whose citizens so persistently rejected Him! The prediction of Matt. XI: 23, 24, has been verified until at present even its site is a question of debate. (93)



SITE OF BETHSAIDA.—Bethsaida was evidently quite near to Chorazin and Capernaum. Ancient authorities mention these towns and Tiberias as lying on the shores of the lake. Originally called the "House of Fish," as significant of the occupation of its ancient inhabitants, Bethsaida will ever live in our minds as the birthplace of five apostles. Here Peter, and Andrew, and James, and John, and Philip spent their childhood and engaged in their calling as fishermen. Here no doubt is the scene of the miraculous draught of fishes, which astonished the disciples, while convincing them of Christ's divinity. Every inch of the ground from here to the Jordan is full of intense interest, and the traveller feels he is literally following in the footsteps of Jesus. But the "woe" has fallen upon Bethsaida. Rejecting the light, she has fallen with her sister towns. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." (Matt. X1: 21.)



CÆSAREA PHILIPPI.—This village is situated in a valley at the foot of Mount Hermon. It was a city of considerable importance, in Christ's time, but since then has met with many changes. The grand buildings have all been destroyed, the modern village of Banias consisting of only fifty or sixty houses and one or two shops. It was first called Panium or Paneas, in honor of the heathen god Pan. Philip, son of Herod the Great, enlarged and beautified the place, changing its name to Cæsarea Philippi. Afterwards it was called Neronias, in honor of the tyrant Nero. Still later it became known as Cæsarea Paneas, a name which is preserved in the modern name of Banias. Cæsarea Philippi was the farthest point north reached by Jesus during His earthly pilgrimage. The greatest interest the traveller feels in visiting Banias is, that by almost universal consent it is regarded as the scene of the Transfiguration.





SOURCE OF THE RIVER JORDAN—BANIAS.—One of the principal objects of interest in connection with Banias, is the great fountain, which is one of the principal sources of the Jordan. It bursts out in a series of streams, and, forming a large basin, flows hence in one good-sized rivulet. As the water from the fountain flows through the plain and valley near Banias it renders the land very fertile. Behind it rises a steep red limestone cliff, in the face of which is a cave or grotto, the Panium or sanctuary of Pan, from which the town took its name. On the face of the rock may be seen niches, with Greek inscriptions, recording the sacred history of the grotto. On the summit of the cliff, Herod the Great erected a splendid temple of white marble, in honor of Augustus. The ruins of this temple are entombed in the grotto, except a fragment clinging to the rocks above, dedicated to a Moslem saint.



MOUNT HERMON.—The name HERMON means PROMINENT, and this mount is a very conspicuous object to all travelers through the north of the Holy Land. However, but few have attempted to climb to its snow-crowned summits. We say SUMMITS, for it has three peaks about a quarter of a mile distant from one another. It is the southern end of the Anti-Lebanon range and at its foot lies the northern city, Dan, and the springs of the Jordan. It is probably 10,000 feet above the sea, and from its top is the most commanding view in all Palestine, the entire land, from the Mediterranean to the Sea of Galilee, being visible. There is here found the ruins of an ancient place of worship, supposed to be one of the high places whereon Israel engaged in the idolatrous worship of Baal. The DEW of Hermon is peculiarly excellent and abundant (Ps. 133: 3). Tents and blankets do not keep it from drenching the traveler. The opinion is held by many that Hermon was the scene of our Saviour's Transfiguration, as this event is mentioned in connection with Cæsarea Philippi, which is near by.





DAMASCUS, Distant View.—The first impression as one catches a glimpse of this charming spot from the distant mountains is: I am now looking upon the oldest city in the world. Damascus seems to have an undisputed right to this title. We know that it was already a noted place in the days of Abraham, 2000 years before Christ. "The steward of his house was Eliezer of Damascus." This impression OF ITS ANTIQUITY soon yields to even a stronger impression of its beauty, whether viewed from distant Hermon or Lebanon, or from its immediate surroundings, it at once confirms the story that you have read of Mahomet, that on first beholding it he turned away and refused to enter it, saying, that "As there was but one paradise, he was resolved not to have his in this world." It lies in the midst of an extended plain, well watered by the pure streams of Abana and Pharphar. In the view before us, looking at the city from the west, the tombs, which are necessarily so abundant in these ancient cities, are prominent in the foreground.



DAMASCUS, NEAR VIEW.—Viewed from the distance, Damascus has such a romantic appearance that one is justified in calling it the "Garden of Eden;" but the enchantment that distance lends is, to a great extent, dissipated as one enters the narrow and irregular streets. It is pre-eminently an Oriental city. There is visible little or no effort to imitate western customs. The marble minarets, crowned by glittering crescents, are the first objects to attract attention; then the many white buildings that stand out in beautiful contrast to the surrounding gardens of deep green. Having noted the main features of the city the mind naturally goes back over the many ages and scenes and characters identified with this oldest city on earth. Josephus considers it older than Abraham. Shakespeare refers to the story that the murder of Abel took place here. Many are the Bible allusions to it. The most superficial student will at once associate with it the familiar history of Naaman, the leper, and his language concerning its beautiful rivers, and the conversion of Paul and his subsequent preaching in its synagogues.





is in all probability the one referred to in the ne of the gates to the citadel. It has many " It is about one mile long. Here is marked the spot where Further on, attention is called to a giant structure, resembling the crypt of an old church, which tradition claims as the house of Ananias, who was the chosen instrument in the restoration of the apostle's sight. Here the Lord said to Ananias: "Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saud, of Tarsus: for, behold he prayeth." (Acts IX: 11.) At the time of this scene the street was probably 100 feet wide and divided into three avenues by Corinthian columns. Remains of this columnade have been found, although all visible portions have long since been obliterated. (100) DAMASCUS—STREET CALLED STRAIGHT.—This street, which is in New Testament, runs across the city from east to west, from one of New Testament, runs across the city from east to west, from one of New Testament, runs across the city from east to west, from one of the course is generally "straight." It is about one of the course is generally "straight." dwelt Judas with whom Saul of Tarsus lodged.

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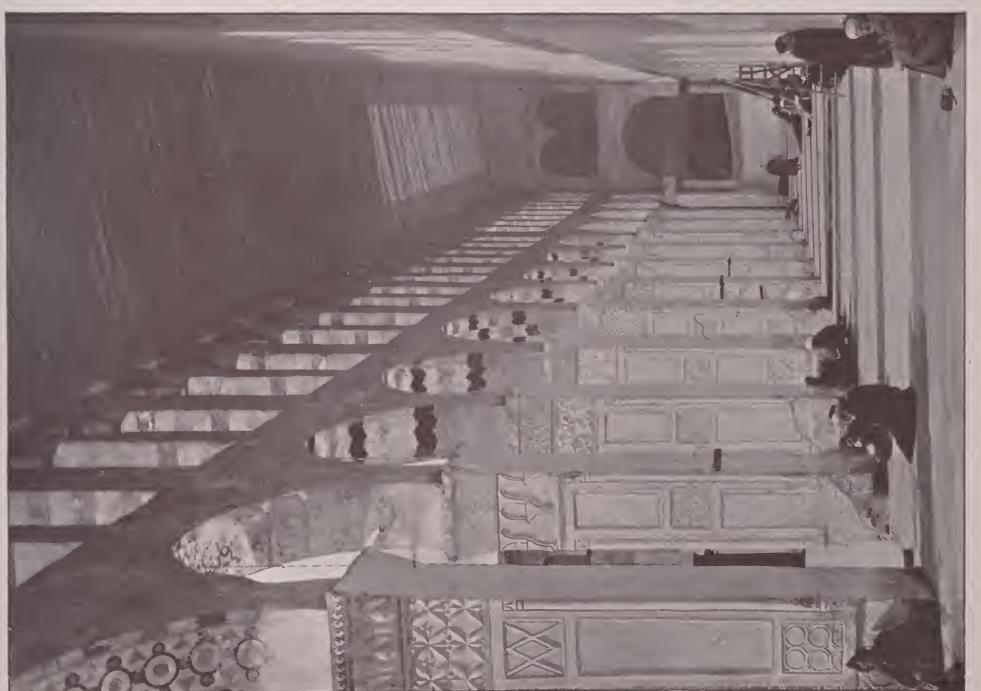


WALL WHERE PAUL WAS LET DOWN.—As we stand studying this historic wall, we see, as never before, how easily Paul could have escaped without being observed from the city, and how Rahab succeeded in making good the escape of the spies (Joshua II). The lower portion of this wall gives every evidence of antiquity, and there is no reason to doubt that it is the same that stood 1800 years ago. The upper portion is of more modern build and far inferior. Upon the wall is erected, after the custom of the city, a modern dwelling, extending somewhat beyond the line of the wall, containing windows from which escape could readily be effected. As we note all this we read with new interest Acts IX: 25: "Then the disciples took him by night, and let him down by the wall in a basket." This spot is near the house of Naaman, the leper, and the gate called the "Gate of Peace."



SITE OF PAUL'S CONVERSION.—Traveling from Banias to Damascus, the way lies through a wearisome desert until the old Roman road is reached. Here a number of pilgrims are congregated, engaged in different acts of devotion. It is the traditional site of the Paul's wonderful vision as he approached Damascus to prosecute the followers of Christ. "As he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth." (Acts IX:3, 4.) The mound visible before us is a portion of the old road-bed, consisting of firmly embedded pebbles. The sides have been lowered by pilgrims who have taken the pebbles to preserve as relics of this sacred spot. It is considered a great act of devotion to fall prostrate upon this honored spot, or even to touch the shoulder to the pebble bank. There is an arch-like excavation in the bank, resembling a tunnel. Through this the superstitious pass, rubbing their bodies against its sides.





probability that here stood the Temple of Rimmon, the Syrian God. If so, the place is connected with the narrative of Il Kings V, and here Naaman deposited his "two mules' burden of earth" and worshipped the God of Israel. The altar that Ahaz saw and imitated was also probably located here. (Il Kings XVI.) COLONNADE IN GRAND MOSQUE.—The Grand Mosque, or Mosque of St. John, is larger than the Mosque of Omar at Jerusalem, and is of great antiquity. Until quite recent years Christian pilgrims were not permitted to enter, but now a small fee opens the way to see its interesting interior. It is 489 feet long and 324 feet wide. On one with rich carpets. The stranger entering the Mosque is at once impressed with the many praying-places, in which, The interior is divided into a nave and aisles, two rows of elaborately Magnificent marble mosaics adorn the walls, while the floor is covered as in the picture before us, the Moslems are seen kneeling or standing in meditation and prayer. side is a large court, surrounded by cloisters. ornamented columns making the divisions.





DAMASCUS, BAZAARS.—A visit to Damascus would be incomplete without a study of the Bazaars. While in the extent and quality of the goods offered, they cannot be compared with the market-places of many other cities, yet there is a variety and novelty that charm the visitor. There are no home-made fabrics of fine quality displayed. Among the lost arts of Damascus is the manufacture of the splendid silk damask, interwoven with gold. The manufacture of the celebrated Damascus swords no longer exists. The weapons offered for sale are of inferior quality. The most ingenious displays are those made by the saddlers. As the Arab pays more attention to the adornment of his favorite steed than of his own person, the saddler finds a ready market for his cunning workmanship. The different shops are peculiarly open to the public, and if one be purchasing a suit of clothes or a pair of shoes, all the loungers crowd around and offer suggestions and advice concerning the fit. As an illustration of the mental indolence of the Orient we noted that not a book-store could anywhere be found. (104)





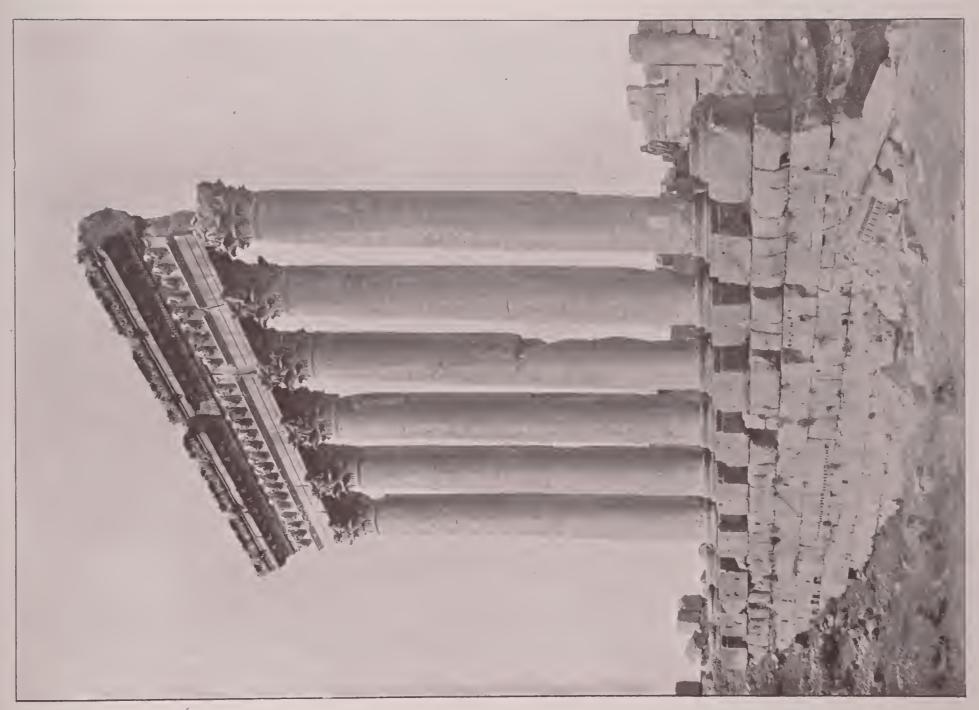
FALLS ON THE ABANA RIVER.—The Fountain of Fijeh is the principal source of the Abana. There is an old temple in ruins above the spring at the base of which is a cave from which the Abana leaps, foams and roars as it descends to a confluence with other streams, when at once it becomes a rapid torrent. Cutting its way through the mountain, its channel widens and deepens, and from its bed rise cliffs acco feet high and white almost as the snow of Hermon. Whether we consider the beautiful blue tinge of its waters, their fertilizing power, or the beautiful scenery surrounding, the Abana is deservedly the most famous of Syrian rivers. One thoroughly sympathizes with Naaman, as he says: "Are not Abana and Pharphar, rivers of Damascus, better than all the waters of Israel?" (Il Kings V, 12). (105)





BAALBEC—DISTANT VIEW OF RUINS.—These extensive ruins have been the wonder and admiration of pilgrims from all parts of the world. Situated in a beautiful and fertile plain, between the Lebanon and Anti-Lebanon mountains, Baalbec, before the time of our Saviour, was a large and prosperous walled city. Now it is but a puny village, entirely destitute of life or comfort. All the interest of the traveller centres in the ruins, which present the finest possible specimens of all that is beautiful and ornate in architecture and sculpture. Remnants of Jewish, Doric, Tuscan and Corinthian architecture are found, giving plausibility to the theory that portions of these structures were erected at different periods of the world's history. The ruins proper cover an area of about 9co feet in one direction by about 5co in another. The Arabs attribute these buildings to Solomon, and believe that a portion of his great wealth lies buried beneath them. The trained eye sees in them a peculiar blending of the civilizations of Asia and Europe.



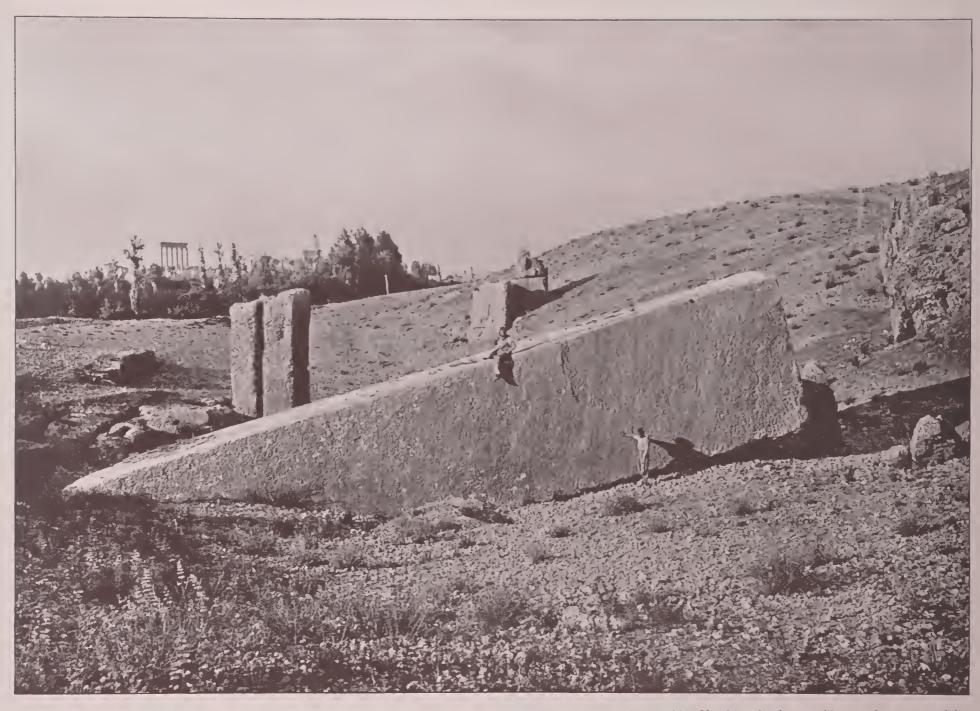


showing that it was 300 feet in length by about 160 in breadth. A small portion of the entrance-way remains and gives evidence of extraordinary beauty. On all sides, in indiscriminate rain, lie fragments of the most finished art—sad mementoes of the transient glory of man. The base and caps are BAALBEC—TEMPLE OF BAAL.—The six columns before us are those that remain standing of this wonderful building. The bases of many more of the original columns are still in position, but when the Suracens used these ruins as a fortification they displaced many of the original stones and marred their beauty. The foundations of this Temple can still be traced The entablature above these columns is a work of exquisite taste and beauty Each stone of the entablature reaches from column to column, a distance of about fifteen feet. They are of Corinthian architecture, sixty-five feet in height and about seven feet in diameter. almost as perfect as when first erected.



BAALBEC, TEMPLE OF JUPITER.—This temple is still in a fair state of preservation, and one can trace the different portions with satisfaction. It is a wonderful monument of ancient art. It is 230 feet in length by 120 in width. The Corinthian columns are sixty-five feet in height, the diameter at the base being six feet three inches, and at the top five feet eight inches. Many of them still remain standing. The ceiling of the portico is composed of immense stones which reach from the entablature to the walls of the main building. On the under side of these are carvings of gods and goddesses, fruits and flowers. The carvings within the building itself are very intricate and beautiful. One sees many patterns used in the public buildings of this present age. Around the walls are recesses for statues, which at one time were probably filled with exquisite works of art. The temple has suffered much from the mutilating hand of the Moslem, but even more from the tremendous earthquake of 1750.





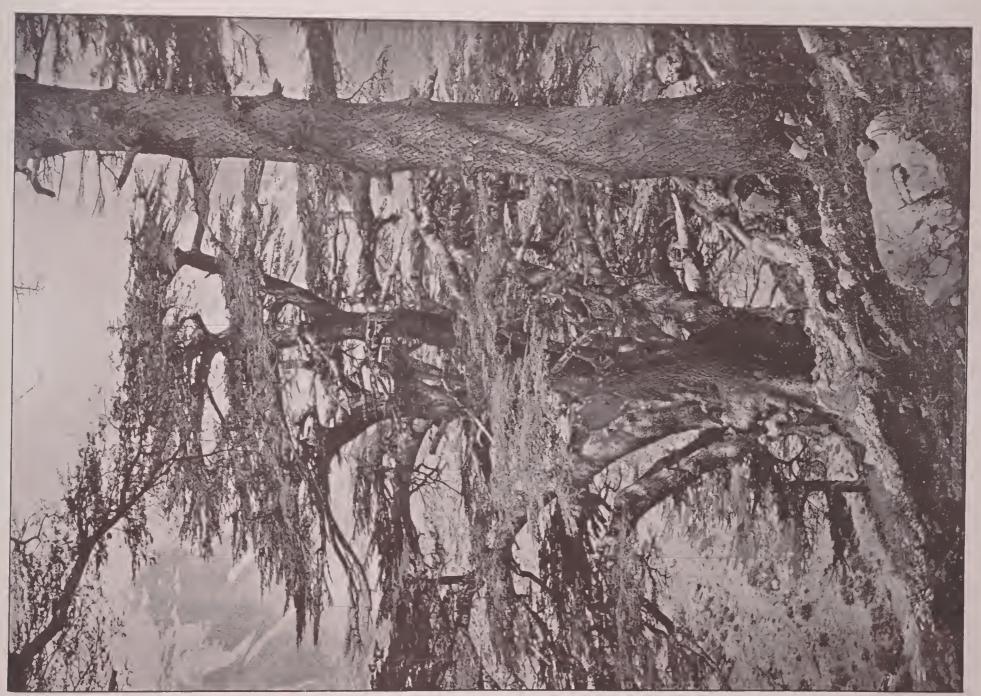
BAALBEC, GREAT MONOLITH.—Taken as a whole, the ruins of Baalbec are among the grandest in the world. Nowhere is there evidence of more exquisite workmanship. To an antiquarian they are the study of a lifetime. But to many the greatest wonders connected with these ruins are the gigantic stones. Before us is one lying in the quarry, whence it had been hewn. It measures sixty-nine feet in length, thirteen feet in breadth and thirteen feet three inches in thickness. It contains about 14,000 cubic feet and must weigh about 1100 tons. It is accurately squared and trimmed on three sides, showing that it was the custom of the people to dress the stones while quarrying them. There has been much speculation as to how stones like this were quarried and moved to their positions, but no satisfactory theory has been advanced. There is a peculiar absence of inscriptions in connection with all these massive ruins, hence we are left in much doubt and darkness.





BAALBEC, MONOLITH IN WALL.—Even more wonderful to many than the ornate ruins of the temples, is the masonry of the outer walls of Baalbec. Here are the three largest stones ever used in architecture. A conception of them is obtained from the view before us. One of these is sixty-four feet long, another sixty-three feet eight inches, and the third sixty-three feet. Each is thirteen feet high and thirteen feet thick. To these dimensions must be added the fact, that they have been built into the wall fully twenty feet above the ground, and the further fact that the quarry from which they were taken is fully a mile distant. Those who identify Solomon with the buildings of Baalbec, connect these stones with the narrative in 1 Kings VII: "And the foundation was of costly stones, EVEN GREAT STONES, stones of ten cubits, and stones of eight cubits." The Arabs believe that Solomon was a magician, and by a magic word, moved these giant slabs.





THE CEDARS OF LEBANON.—In all ages the Cedars of Lebanon have been regarded as objects of unrivaled of about 6000 feet above the Mediterranean. These renowned cedars are round in a reconstruction of about 6000 feet above the Mediterranean. They are tall and straight in form with families branches tapering to a straight in form with families of the Lord," the "Cedars of Lebanon which he hath planted" (Psalm CIV: 16). Here is the remnant of the forest from which the timber was taken for the first temple at Jerusalem, I Kings V and VI. The ravages of the goats among the younger trees and saplings threatened the extermination of these trees, but recently these monarchs of Lebanon were enclosed by a fence. but at present there They stand alone, with not another tree in sight, at an elevation In the days of Solomon, the Cedars of Lebanon were very numerous, remain but about 4co trees of all sizes and ages. grandeur and beauty.





BEYROUT.—This is one of the most pleasant cities in our entire journey. It contains about 70,000 inhabitants, most of whom seem to be thrifty and industrious, living in commodious and comfortable houses, keeping the streets reasonably clean and doing business in a fairly honest way. In passing through the business streets we are at once impressed with the variety of sects and creeds resident here. Three days in the week are kept as Sabbaths: Friday by the Moslems, Saturday by the Jews, and Sunday by the Christians. Besides, the Greeks and Armenians keep so many Saints' days, that almost every day in Beyrout is a holiday. The various garbs worn by the different sects and the medley of languages spoken, make a walk through the streets of this city an experience never to be forgotten. This city gives more evidence of life and growth than any that we have met in our journey. It has yielded to European civilization and contains flourishing mission schools, while printing presses send out books in the Arabian language.

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PANORAMA OF JERUSALEM, THE DAY OF THE CRUCIFIXION.—In this panorama, we are brought face to face with the central fact of the Bible, the most important event of history. The most careful and critical study has given to us this reproduction of the scene of the Lord's Crucifixion. The best scholarship accepts the knoll of rock, not far from the Grotto of Jeremiah, as the actual spot of this wonderful death. This knoll is near to the great northern road and is about 3co feet distant from the north wall of the city walls and look out towards the Mediterranean Sea, which is about thirty-five miles distant. On the left are the ruins of an extensive caravanter of the hour and look in the previous view. We turn our eyes northwestward and behold this series to face with the central fact of the Bible, the most important to face with the central fact of the Bible, the most important to face with the central fact of the Bible, the most important and behold this stretch of country. The Damascus road, the great thoroughtare to the north, leads off to the right. On our left, in the foreground, is a typical flat-roofed shepherd's cottage; the inmates seated upon the roof are discussing the event of the hour and looking towards the scene of blood. In the far distance is a dome-topped building, the ancient Roman Guard House. There is nothing peculiarly beautiful in the scenery here, but the Christian holds this soil as sacred. Men of all sects and nationalities tread these rocks and dales with reverence. At this time, Calvary or Golgotha was the foulest spot about the great city. It was the place of



VIEW NORTHWESTWARD FROM JERUSALEM.—From the same position as in the previous view. We turn our eyes northwestward and behold this stretch of country. The Damascus road, the great thoroughtare to the north, leads off to the right. On our left, in the foreground, is a typical flat-roofed shepherd's cottage; the inmates seated upon the roof are discussing the event of the hour and looking towards the scene of blood. In the far distance is a dometopped building, the ancient Roman Guard House. There is nothing peculiarly beautiful in the scenery here, but the Christian holds this soil as sacred. Men of all sects and nationalities tread these rocks and dales with reverence. At this time, Calvary or Golgotha was the foulest spot about the great city. It was the place of general crucifixion, the form of death most detested, as Christ died the most ignominious of deaths, he died in the place most infamous; yet his death has transformed.

VIEW NORTHWARD FROM JERUSALEM.—From the same standpoint we now take a nearer view of the memorable scene of Golgotha. In the foreground is an arch covering a well; in the distance is a large caravansary or inn. These buildings were constructed with a large inner court for the accommodation of entire caravansary or inn. These buildings were constructed with a large inner court for the accommodation of entire caravansary or inn. These buildings were constructed with a large inner court for the distance is a large caravansary or inn. These buildings were constructed with a large inner court for the north, leads off to the right, on our left, in the distance is a large caravansary or inn. These buildings were constructed with a large inner court for the north, leads off the memorable scene of Golgotha. In the foreground, is a typical flat-roofed arch covering a well; in the distance is a large caravansary or inn. These buildings were constructed with a large inner court for the north, leads of the memorable scene of blood. In the foreground is an arch covering a well; in the distance is a l



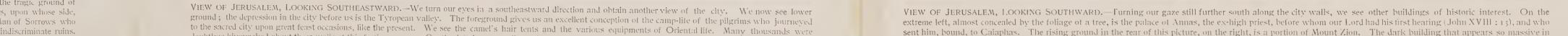
VIEW NORTHEASTWARD FROM JERUSALEM.—From the same standpoint our eyes are now fixed upon the central scene. On the left are the women of Christ's company, while behind them, bearing a staff, is the beloved disciple to whom Jesus from the cross commended his mother. To his left we see Joseph of Arimathea and Nicodemus. To the right of this group is the centurion; to his right Lazarus supporting his sister. At their backs we see the Roman soldiers in the act of casting lots for Jesus' garments. A corner of the city wall is visible in the distance. Crucifixion is called the masterpiece of all the devices of a cruel imagination.

The spikes rankled, the wounds inflamed, the local injury produced a general fever, the fever a most intolerable thirst;" and through all of this the sufferer could



VIEW OF JERUSALEM, LOOKING EASTWARD.—Still maintaining the same position, we turn our eyes upon the great city as it appeared from the tragic ground of the Crucifixion. We obtain an excellent view of the north wall and buildings of prominence. In the background is the sacred Mount of Olives, upon whose side, just beyond the round watch-tower on the right, is visible the famous road that winds towards Bethany, the road so trequently trodden by the Man of Sorrows who now hangs upon the cross. Just a little to the left is Herod's Temple, a magnificent monument of architecture and wealth, but soon to fall in indiscriminate ruins.

VIEW OF JERUSALEM, LOOKING SOUTHEASTWARD.—We turn our eyes in a southeastward direction and obtain another view of the city. ground; the depression in the city before us is the Tyropean valley. The foreground gives us an excellent conception of the camp-life of the pill to the sacred city upon great feast occasions, like the present. We see the camel's hair tents and the various equipments of Oriental life. M





VIEW OF JERUSALEM, LOOKING SOUTHWESTWARD.— We are now completing our view of the great city as it appeared on the day of the Crucifixion. The most prominent structure now before us is the white marble palace of Herod the Great. The blood-thirsty monarch tried to atone for his many atrocities by adorning extreme left, almost concealed by the foliage of a tree, is the palace was probably erected on the sight of Solomon's sent him, bound, to Caiaphas. The rising ground in the rear of this picture, on the right, is a portion of Mount Zion. The dark building that appears so massive in magnificent home and was the family residence of the Herods. The town on the right is the town of Phasaelus; that on the left, the town of Mariamne, the wife







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